AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION

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## Spiritual Discourses.

SPIRITS GET SICK OR DIS-ABLED?

cture Delivered by Miss Jennie B. Hagan at Washington, D. C. Sunday, Nov. 2nd, 1890.

cially Reported for The Better Way by John C. Rowland. "Do spirits get sick or disabled?"

Yes; I know some very sick spirits, id I know spirits so disabled that when look upon them my heart is moved with the deepest compassion. There

ck folks are. You call them criminals, piritually, physically, sick. No man who healthy in spirit commits a crime. Now, then, your question to me refer-I wholly to immortal spirits, who have

hanged your dress; you are the same you belong to the class I refer to.

stantly been about us will be gradually removed as our souls expand and grow from the lesser to the greater good of immortal life.

If you mean, in the sense of your question, "do spirits have fevers and consumption," I say, certainly not, because those are mortal physical errors, for all siskness is an error, a mistake, ignorance, when we come to the great fact. If and enter the next world in a very happy mistaken methods that we live, we sufthe flesh may be summed up in this same way, and that which applies to us in the one seuse here, applies in the same seuse in the other world, and that in a firmer, We as Spiritualists now should grasp this truth, and as we understand our own in every human life. If we could only feel and know that we are immortal and diseased. spirits, that we are journeying on into the other world and that to-day we have so much to do with to-morrow, how much better, how much grander our lives would be made! Sometimes when I think of the mental sickness, the moral sickness that is around us, I cry out "why is it that we must be so afflicted?" When I raise my eyes again I see the re, I regret to say, large hospitals where burning letters that tell me ignorance is the great source of our trials and sorcall them invalids-morally, mentally, rows at present. And when I look at what we have already learned, how much side are the testimonies in this matter. man has grasped in the passage of a few ssed through the change that we have day to day, and in that wisdom that is the bitter things that are spoiling the lled death, who have passed from this gradually coming to us is the promise better parts of our nature, and by earnarth to the world of the future. Let of an unfoldment of strength, the prom- est effort of self-force, of power, of indidence, which belongs to you and me is look, as we all have a right to, into these f my attire had entirely changed my in- because if you seem especially disturbed error, until we have something more

rment of our mortal experience, but ers inside do not get out. The men who of vice and virtue, we shall all of us drift mediate present, where you now are. Pearing that spiritual garment which are in there, and the women, are dressed near together in the same current. elongs to every soul. So, if you are in a certain garb so that if they go out tick here, not the body but you go into from the prison they will be known, and of spirits who are in prison and it speaks.

And none are so sick with pain, of spirits who are in prison and it speaks. But what in the near, near future.

They shall all find health again. my way disabled. Therefore, we have regret. They are all invalids and we see to strive, through our own individual other lands it is the same, that the line ir soul's desire, to raise ourselves from so infinitesimal that it would take a most men in the world have been in some ed are just as guilty as those who are inknow it does, then when we have left tween that good man and this exceed pure and holy spirit. material world and entered that ingly bad man, that they were in fact | There are those who go from this iritual realm, when we have put on the almost the same in childhood? Did you world who have made the grasping of w garment of spiritual life, when we ever realize that the great education and gold their ambition; they have piled up ve stepped out of the shadows into environments surrounding them have their immense fortunes, and when they sunlight, we still recognize the sick- been the great cause of differences be- enter the next world they discover to ss, the disabled condition of the per- tween them? Did you ever realize that their amazement that through the very

plished of evil which will show the nature of the other man.

When all this has passed and those individuals enter the other world, their we know how to live, and if our parents | the actual condition of their souls I over, and all should stand face to face thus have what we call our sickness of posed, that we should be filled with conthis world, the diseases that "human sternation; and sometime when we were ined we were, instead of being the or passion or hate, some envy or strife natures, can make ourselves a thousand that had been carried all these years times stronger than we are if we could within our being had so wrought upon sound and strong, we were indeed weak

> Let us, then, question carefully our question is asked, "Do spirits get sick or never learned how to properly develop (my home) knew what ailed her, and disabled?" answer for your own spirit, and say how it is with you now. I know callous, unintelligent manner, enters the her. But the friends had no knowledge that spirits grow sick with the labors other world. The great beauties of na of me and could not interpret her reand trials of life and many a heart is ture are there; he reaches out for some- quest, but on this Sunday she succeeded worn and weary with the toil that is car- thing, but he finds his incapability of in describing me so plainly that the docried with it. We do not have to wait until we come across that river to answer the question whether spirits are sick and disabled all around us. On every

The great work, then, is, first, to heal viduality, you would laugh at me, and over the statement I am about to make than the limited technical laws to decide ould say, "Good friend you have only it will naturally make others wonder if who criminals are and who they are not;

me next world in the same condition. looking in upon that crowd of men and wisely, for when you and I have left this here are remedies for all who are in women you instinctively feel pity and physical body and entered into the next world, our conditions that we carry with ourage to ask that we may all become them in the hospital. But if we could us may imprison us. There is many a rong and well, and in that great know that that wall is so much wider. man who, passing from the physical to roportion of nature's bounty, according so much broader, that stands between the psychical part of that life to come, the earnest demands that we make the criminals who are in the prisons and find that they are crippled and disabled pon her, shall we receive. If you and I the criminals or invalids who are out- by the life they have led, by the experiwe any special weakness, if we have side than any other line in the world, we ence they have had here in this world. y great enemy within our own nature should stand aghast. You ask what I They turn hopelessly from place to place, conquer, to in some manner sub- mean. I will answer that the condition but they cannot find the power to leave e, we have but one method, and that of our country to-day is such, and with the prison walls of their environments until, by a process of education pitying ort, and through the earnestness of between the good and bad is so narrow, spirits lead them out, teaching them regret for their past lives, and to so far is condition of sickness into a condi- powerful glass to discern just where it as they can return and correct wrongs on of health. How many men and runs, and that many of the unimprison- and errors they have committed here This class of spirits are the slck, dis plorable sickness, perhaps the victim carcerated, only circumstances preserve abled and diseased when they have some terrible appetite, and after long their liberty. Why sometimes when I reached that state where their souls rise ers of struggle have at last redeemed think about these matters, my head fair- to a loftier attitude. They are a convaeir nature from the bonds that held by burns at the extent of where crime lescent simply in that world of the fuem, and gained the strength, that and criminals stand, and where honest ture until each of them is strong with vir wer, that made them brave and well? men and women occupy their places. tue, with knowledge, with love and this occurs in a physical life, as all of Did you ever think that is but a step be- goodness, they cannot act the part of

We shall have a better opportuni- these patients in the prison and these silver and gold that they accumulated for advancing there, because the invalids who are outside and do not they have made a wall around them that ing in East Boston. One of the daugh- bach.

second-Class Matter.) temptation and the poison that has consecond-Class Matter.) temptation and the poison that has consecond-Class Matter.) temptation and the poison that has consecond-Class Matter.) to the same great family, and that when cannot get out of the environments that they have dispensed with the cloaks they built until some spirit teaches their which cover the one and protects his soul and spirit the principles of genercrime, it is that which he has accom- osity, the principles of kindness-they are obliged to stay right in the narrow confines of their own false education

while here until thus released. There are others who have given their positions there will not be according to lives here wholly to pleasure. They have the appearances of this life, but will be been like summer butterslies, slitting from flower to flower, from blossom to knew what to do for us, we should not have sometimes thought that at such a blossom, until they have become so abbe sick; we should be well and strong time, when the great masquerading was sorbed in some frittering manner of frequently at our house and we discusspassing their time. They have been so condition; but now, under the false and with truth, we should discover there were idle and callous that they have never about noon the younger of the two docso many more in the world who are in stopped to ponder earnestly on the great fer for the broken laws of nature, and an unhealthy condition than we had sup- problems of existence. They enter the see Mrs. Colman. He appeared quite other world. They have been the freeest of the free here, and when they enter a patient of his on what was called the flesh is heir to," as we are taught, but as looking eagerly to see what the affairs there they find themselves in the second section, nearly a mile from my we are gradually learning to disbelieve. were of other men, we should be con- shallowness of their own existence, and house. The doctor acknowledged that Now, then, all that belongs to the spirit fronted with a mirror which would reflect know not how to penetrate into the he did not know what ailed the patient. that can be ill comes through error, ourselves. Instead of being that won- deeper soul-life, and they have to stay in The patient was a young lady some through ignorance. All that belongs to drously good people that we had imag these conditions they have acquired un- eighteen years of age. She was there til their soul receives health and knowlespecially blessed of this world and the edge from teachers and physicians who cousins. This doctor was the third one next, we should discover in this glass come to instruct them and awaken the that we were erring, that we were weak, inner life. They are very much in the lady within the previous week, and higher and more extensive application. that we who call ourselves so strong condition of anyone who has lived his neither one of them had succeeded in were really disabled; that some dream life here without ever finding how to use the muscles of his body. He sometimes finds himself in a bright, beautiful kind of sleep, and could not be awakenplace, out in the open space, and is told ed. The first physician who was called only recognize the possibilities that lay us that where we thought we were he can have anything he wishes. But had had her hair all cut off, the whole his hands are useless. He sees a beauti- three had concurred in prescribing a positions and condition, and when the caunot grasp it, just because he has them. This spirit who has lived in this

of knowledge and cultivatian. Let us then, look at the question only a moment more. If you and I would after his request for me to go, "Why are have our souls rounded out pure with you so foolish as to come for me? I am strength, there is but one way to do it, not a physician." "But," said he, "she years, I begin to console myself and feel ones self, to tear out the poison that is and that is by the activity of each day, wants you, is surely going to die and you that the world is growing wiser from eating your life and mine, to take away by the earnest endeavor of to-day and must not refuse." I went. The friends to-morrow, by the practical, honest de- were at work on a robe for her burial, sires of a true and a noble nature, and if their eyes were full of tears, they were we have not this to begin with, let sure she would die. As I went into the say to you, right here, that that mys- ise of health that belongs to every man viduality, heal ourselves. That was a us strive to cultivate, let us make room the sick girl said, "I knew you ious world is no more. That real ex- and every woman. Let us for a moment wiser and deeper saying than many of make an effort to bring our spirit into would come. I saw you start from your us ever understood, when by one of old that higher, better quality of living, so home." I then shut the door, after the fact, and when we have left our mortal hospitals that I have mentioned, let us it was said: "Physician heal thyself!" that we shall not be diseased with weak- friends had left the room at my request, plies and entered the next part of ex- look at our prisons and think about the For, until we have accomplished this ness, with selfishness, with passion. But, and then taking her hands in mine (they ence, we are the same persons that we people who are there. I hope there are work of self healing; until our spirits living wholesomely, honestly and ear- were cold) I said to her, "What ails you?" ave been here. Should I come before none present who are afraid of a bit of are made strong and victorious over the nestly, shall find ourselves not disabled She replied, "I don't know." "Well," I not consent to the use of her name, but in a different garment from what I good, practical truth. If you are I would errors of life; until we can stand a little on the other side, but strong and vigor- said, "I know. You are partly mesmer- there is no question of the reality of the ear to day, and assert that the change advise you not to say anything about it, further out from the rocks of sin and ous for that work which waits us in the ized and I will complete the sleep, and world to come; and, while we are doing then you can tell me." I then made that both she and the photographer are this, the blessing of the present will passes over her until she was thoroughly skeptics of Spiritualism. She took her come upon us. For what a man does to- asleep, I mean magnetically, and then until we have some bar besides our bars day to make his future bright shines said: "Now tell me the meaning of your oman." And so when we put away the There are large walls around the pris- in the court-rooms where the judge and with truth upon him now, and all that condition." Said she: "Mr. Bhysical dress that we have worn in this on, immense stones piled up, sharp irons the jury and the man are condemned; you are doing, thinking that bye and sat with her the Sunday evening prefe, and enter the other world, we are placed about, a guard marches around all until there is something more than this bye it will make your time and place vious, had mesmerized her and left her e same individuals, not wearing the day and all night to see that the prison- within our beings to decide the question better, will make you better in the im- in sleep." "But why have you not

> They shall all find health again; And in God's vast compassion. And in nature's holy life, We shall each ot last find perfect health, In the Master's loving sight.

#### HYPNOTISM.

BY LUCY N. COLMAN.

I have seen lately many articles on his subject, published in several different papers, some of them seeming to claim it to be a new discovery which would prove quite efficacious as a curative power in disease. Christian science, mind cure, faith cure, etc., seem to have had their day, and whatever good or ill their advocates may have done themselves, the world, or the people in it, are still sick, and among the multiplicity of doctors who must make their living out of sickness, some of them will practice hypnotism, and will be likely to do some good, but perhaps quite as much evil. And now if you will permit me, I would like to give your readers an account of a case of hypnotism (magnetism we used to call it) which came under my notice forty-five years ago. There was at that time great excitement upon the subject in Massachusetts; lectures were given, operators were trying their powers whenever and wherever permitted, and everybody, or nearly everybody, was that there can be purity and freedom. talking about it. I was at that time liv- Palsehood always punishes itself .-- Auer-

her husband, were inmates of my family. The daughter and her husband were both mediums, and were therefore easily magnetized, so that we often experimented with them and upon them. Among my acquaintances were two physicians, one the son-in-law of the other. both considered skilled in their profession. They both entirely ignored magnetism (mesmerism we generally called it.) These doctors declared it was a rank humbug. One or the other was ed the subject pro and con. One Sunday tors came to our house. He asked to excited. He requested me to go and see from the country on a visit to some who had been called to see the young ascertaining what the disease was. Her eyes were closed; she seemed to be in a ful crystal of quartz; he is eager to take blister plaster for the whole length of it, but his muscles are so useless that he her spine. The Saturday previous she had said that a lady on the first section would cure her if they would send for grasping what he desires because of lack | tor was certain who she referred to, and | so came for me.

When the doctor called I said to him.

awakened in all this time?" She replied: "He has been in every day until yesterday, has made passes over me, just enough to keep me asleep." Said I to her: 'Who is this man? What is he to you?" "We first met" she replied, "at a party, since I came here, and he requested to call and see me." "Do you think him an said she must sit again. She complied, you know about him." "I do not want the lenses, he could not restrain his to think him bad," said she, "he telle me terror. His face became beaded with a he loves me." "Has he wronged you in any way?" I inquired. "I guess not." Then remembering, she added: "He has taken my purse. He said he would take it to a jeweler and have it mended." "How much money was in it?" "About seventy dollars." I then awoke her. The whole week she declared had been a blank to her. Her hair was gone, her back was badly blistered, but she was fused for a long time, but at last he not sick, only homesick. The young man, a perfect stranger to her friends, kept himself a stranger. The money was never returned; the girl was sent home. After this these learned (?) doctors did not care to talk of mesmerism. The lesson here taught is: That people should be careful what influences they yield themselves to .- Freethinkers' Mag-That out of which the family get the

most comfort is the best housekeeping. It is only when one is thoroughly true

ters of the celebrated Dr. J. B. Dods, and Written for The Better Way.

ONCE A SPIRITUALIST ALWAYS A SPIRITUALIST.

BY J. W. DENNIS.

A child learns its A B C's never to forget them, and let that child live to be a hundred years of age, he cannot forget the letters of his own native language. So it is with spiritual truth, no man, woman or child can learn of spirit communion and ever forget the knowledge so attained. It is one of the impossibilities for us to attain this knowledge and forget it. Therefore, I say to investigators of spiritual phenomena, if you do not wish to be convinced do not investigate, for I never, no never, knew of an honest man or woman that investigated the matter but that they became thoroughly convinced that there was a spirit life beyond, and an open roadway between the mortal and immortal life.

Sages and philosophers have taken the matter up to prove that spirit communion was a fallacy, and they have retired from the investigation so thoroughly convinced that they own that there is a realm beyond this material life where man's soul dwells in accord with the natural law of that soul's existence. Scientific men have also investigated in a way that put them outside of the realm of spirit, and as a matter of course they have not investigated the fact of spirit return. "The Seybert Commission" have not investigated the phenomena of spirit manifestation or spirit return; their whole report is a report of "How it might possibly be done." Therefore they have not examined into the matter of actual spiritual things, but have very elaborately told us how it might possibly be done. Sky pilots of the Moody and Sankey stripe and of the Talmadge school, have simply condemued all things spiritual from a point of utter ignorance, therefore they count for nothing. But no man with any kind of common sense has ever investigated the matter of spirit communion but what has had self-satisfying conviction of the truth affirmed by such investigation, and no man has or ever can forget these facts, these truths, nor can be honestly condemn them. If he does condemn he will be false to his manhood and a liar unto the world and unto himself.

#### PHOTOGRAPHS OF A SPOOK.

A strange case of spirit photography occurred a few days ago in Los Angeles. The lady who was the chief actor will event, and it is made all the stronger position in the gallery, and the photographer threw his cloth over his head to arrange the focus, when, with an exclamation of fright, his head bobbed suddenly out from beneath the covering, and he stored at the lady.

"Did any one pass behind you just then?'

"Why, certainly not," she answered.

He then took the picture and went into the dark room with it. He came bounding out in a few minutes, and with a white face and strange manner, honorable young man? Tell me what and again, when he proceeded to adjust cold perspiration, his hands trembled so that he could hardly proceed with his work. Five times did he take the lady's picture, refusing to give her any expla nation of his strange behavior.

At last he told her she would have to go to some other place-he could not take her picture satisfactorily. Theu she insisted on an explanation. He rebrought her five plates from the dark room. In each of them, by her side, dressed in grave clothes, with outstretched arm and beckoning finger, stood the figure of a person who had been very dear to her, but who had recently died. The lady nearly fainted, and denounced the thing as a trick, but was soon convinced if there was fraud the photographer did not know it. The photographer developed the plates, and the portraits of the living and the dead

are exact and startling.

The lady is not superstitious, but the inexplicable affair has worn her nerves so as to render her seriously ill.-Globe-

Democrat.

Written for The Better Way

SPIRITUALISM THE WORLD'S

REFORMER,

BY LYMAN C. HOWE.

On Thursday evening, November, 6th,

I attended the Woman's League. But I

found men in abundance, and the prin-

cipal speaker-Mr. Logan-appeared to

be a man, and his ideas and sentiments

vereux Blake presided and simply illus-

Written for The Better Way THE BIRTH OF THE SPIRIT.

Or Death and its To-morrow, the Spiritualistic View of Karma, Heaven, Hell, etc., etc.

BY MOSES RULL.

No. t I said our ungoverned appetites in this hells in which we will be tormented in ment us but they may compell us to toratoners for the world. Hundreds of gratification through mediums, and makes them victims of appetites and desires which do not belong to them.

I once knew a medium, who, after offering a fine invocation and delivering an eloquent discourse, suddenly passed under the influence of an Irishman, and turned to the president of the meeting and importuned him for a chew of tobacco; being refused the medium appealed to another and then to another, and tears rained down her face as she plead in the most eloquent Irish brogue for just one chew of tobacco.

The poor fellow claimed that he was sailor, that he was lost off his vessel some two years previous to that, and he had not been able to get any tobacco since, though he had craved and hunted for it all the time. He said he had been informed by certain of his friends that the two worlds touched each other at that place, and he had come there with the forlorn hope of getting some tobacco. One man then and there threw his tobac co away. Said he: "I see it all; our ungoverned appetites in this world become our hells in the next. This appetite for tobacco must be overcome in my own strength. I will do it here and now. After I have passed over I shall not want to come back; I want a higher motive than the desire for tobacco to call me back: beside I do not want to make a medium act the fool as I have seen it done this afternoon.'

This man got the right lesson from this manifestation. If crude manifestations could always find such interpreters the world would improve even under the worst forms of the spiritual phenomena.

This idea that death is but a birth and that we carry the results or karma of this life with us into the great beyond as we carry birth marks with us through this life goes a long way toward, reconciling certain otherwise insurmountable difficul.ies.

When a person passes away we gather around the casket which contains the body in which he once lived, and blinded by our tears, we say a man is dead. Could our eyes and ears be opened to see and hear that other throng-the immortals-we would see a happy throng and perhaps hear them sing, "A child is born, born into our world with the experience, the education and the ability he has gathered in all his years of schooling in life's primary department."

When one realizes that his education: his victories over self; his manhood constitute just so much capital with which to begin husiness on the other side, he feels more courage to face the storms, overcome the difficulties and make a man of himself in this world.

Many talk as though we live and learn. and continually add to our stock of knowledge in this world, and then die and forget all, that when an intelligent and good man or woman goes out of the world just that much knowledge is forever gone-annihilated. This is not so. We are simply here in the primary department of life; we pass to the other world with what we have gained here, and over there we use that wealth of that medium miles away know that I knowledge and spirituality.

We make mistakes in this life; why unless she was told so by her, who had should we not? Every step in the road passed to the realm of spirit. At a seis a new step, or a path never trodden ance given by the controling intellibefore. I have heard many old people gences of Edgar Emerson, on the evelament that they could not live their life ning of October, 29th, in Cincinnati, O., over again; they think if they could three names were given me of those they would avoid the shoals on which they have been compelled to pile I understood and recognized, and the the wrecks of misguided lives. Yes, if controling intelligence said that there they could live their lives over with the experience of the past, this would proba- back of me with her arms around my bly be true, but if their second life were to neck and gave the name of Nettie which as new to them as the past was, they was the name of my daughter. Mr. probably would do no better than they did before. But reader, has the thought her name and the expression of arms ever occurred to you that you are to be born again, born into a newer and higher life; born with all the experience and karma of the life as capital with which There are many facts which I could reto commence in the "sweet bye-and-bye."

Has the thought never occurred to you that the essence of divinity and consequently the elements of eternal progress are in you? That you hold in your nature the seeds of infinite possibilities, and that the more of these you develop and ripen in this life the greater will be your endowment in the next. It seems to me if we could get this thought firmly fixed in our minds we would not tie ourselves back as many of us do to the groveling things of earth.

See how we grovel here below Fond of our carthly toys, Our souls how heavily they go

Excess of ceremony is always the com panion of weak minds; it is a plant that will never grow in a strong soil.

Written for The Better Way. DEMONSTRATED FACTS

DR. N. R. EDDY. Demonstrated facts and what are they? To my mind they are that which applies so palpably to our senses, as to be a reality, and in all ages, ancient and modern, there are and have been things transpirworld somestimes might constitute the ing which are steadily leading every were decidedly manly. Mrs. Lillie Dethinking and investigating mind into the hereafter. Not only will they tor- broader fields of knowledge, and each trated the qualifications of woman-at fact having its bearing and worth, helpleast one woman-for official positions, ment others. There is much vicarious ing humanity to a better understanding and parliamentary rulings. The gist of suffering in this world; mediums are the of those things pertaining to their mate-Mr. Logan's discourse, The Woman of rial welfare; and also there are facts bethe Future, was evolution as the univerdrunkards come back from the other ing demonstrated to our senses that insal solvent of all vexed problems. He side and tell us they are tormented by terest us in that which is beyond the objected to rehearsing women's wrongs the appetites they cultivated in this life; material, called the realms of spirit, for as a reason for asking the ballot. He not only so, but many of them seek as all things that are visible here to our thought woman had not, and does not, senses, seemingly fade and pass away, suffer more wrongs than men! He askwhere do they go? The materialist says ed the ballot for woman, not for her that is the last, and upon what authority sake, but for ours, and for the sake of the does he make such an assertion? For race and the higher civilization. He demonstrated facts have proven that thought men were gallant and ever what is called death does not end all ready to grant to woman all she asks or We are living, intelligent entities here needs, and to correct any wrongs she upon this sphere, having an organism may suffer at the hands of men and law through which we can express that inwhenever they could be made to see that telligence one to another, and it occasionthey were wrong. This may apply to ally transpires that intelligence is given some men, but will it do for the majorihere between two mortals that is only ty who rule? It occurred to me then the known to them; and as one passes away one proviso made the speaker reasona leaving only one living, intelligent entibly safe. "Men were ready to redress ty occupying the human organism, who woman's wrongs when they could be was in possession of said intelligence made to see them." But the history of would ask under what other hypothesis six thousand years has shown that the can that knowledge be gained by anability to see the wrongs that woman other earth mortal, except in aud suffered at the hands of men seldom re through spirit communion, and such inveals itself. Even when pointed out and formation gained proves a continued exthe patient appeals for redress are urged istence of that intelligent entity, once with all the eloquence of agony and in the human organism on this sphere faith, the "Lords of Creation" have been of existence, but who has passed to the deaf as adders and blind as bats to the realms of spirit, according to natural crying evils of which they are the agents laws, and has the ability to make known and the sustaining cause. to another loved one on earth that which was only known to themselves grown in spiritual stature and moral and the one in earth life between whom fulness we cannot expect them to see or this fact or experience co-existed or was known. And that fact was what transpired between my father and mother just before she passed to spirit life, and he said, no one knew what that was but himself and her, who is my mother. And the last time I saw my mother in earth life was about six weeks previous to her transition, and I have that knowledge given to me by my mother in spirit

life. I have a letter from my father ac-

knowleding the correctness of same.

This is only one of many facts that have

been given me from the realms of spirit.

demonstrating to my senses beyond a

doubt the reality of a continued exist-

ence and that loved ones and others can

come to us bearing messages of cheer

and advice to help us in our struggle

through life. Another fact, was the re-

ceiving of a message (between two

closed slates) from my mother through

the mediumship of an entire stranger. I

held the slates firmly in my grasp, the

medium also holding the edge of the

slates. I could hear the writing going

on and the conditions such that only

some unseen intelligence could accom-

plish that which was produced through

these closed slates, the message contain-

ing that which pertained to my mother's

family and a statement that has since

been verified. Another fact was this

upon showing these slates and message

to a medium many miles from where it

was obtained, the statement was made to

me that the next time I had a sitting

with that medium that I would get a

message from my daughter and a flower,

weeks later and in broad day light, be-

tween the hours of nine and ten a. m.

being the next sitting I had with the

same medium. The message from my

daughter being in fine hand writing and

on the other slate a message in coarse

who had passed on to another life which

was the form of a young lady that stood

Emerson did not to my knowledge know

around my neck was the last ex-

pression she gave me while in earth life

and Mr. Emerson did not know of that.

late but time and space does not permit

These facts are conclusive to me but not

as real to others as their own individual

experience would be, but through honest

investigation they can for themselves

door of truth shall be opened" and re-

veal to one and all that knowledge

which cannot be gainsaid if they will

be honest in their investigation and seek

My early education was in the line of

lost, but the windows of my soul were

opened and the light of eternal truth re-

vealed to me that we not only live, move

this sphere, but also in the realms of

for the truth, like attracting like.

'seek and ye shall find," "knock and the

realize the wrongs they have perpetrated in the name of law and justice, or to be able to correct their errors and adapt laws to the needs of all, until they share with woman all the responsibilities and priviliges in Courts and Congress as well as in the school room, the nursery and social life, and the sexes become mutual educators and co-equal directors in all the affairs of life. But this condition of affairs can never obliterate nor weaken the lines of nature that distinguish and preserve the sexes in their organic and spiritual completeness. On the contrary, the more perfect the reciprocity of all the qualities is expressed, and the opposite states of being compliment each other, the more complete must be the individual development in both, and sexual distinctions correspondingly perfect.

Until men become balanced and are

It is an illustrious fact that the impulse expressed in the agitation of woman's franchise and all the cognate issues that have stirred the minds of men to higher aspirations and better legislation, struck the world simultaneously with the advent of Modern Spiritualism. And it is also a fact, of which we may be justly proud, that the impetus of this new spiritual dispensation has been and is the inspiring and directing cause of the most important reforms in every department of national and social progress.

True, there are nominal Spiritualists who oppose the political equality, of woman, as there were those who favored the perpetuation of African slavery; and on most or all questions of national which was fully verified to me some three economies and religious doctrines there may be found representatives of Spiritu alism on both sides. This is the legitimate consequence of our unconditional surrender of all dictatorial authority over the judgements and consciences of men. But these facts in no way obstruct hand writing with Charles Foster's name the divine impetus and progressive tread signed. The question arises: how did of the spiritual movement. On the contrary, they are helpful factors indispensable would get a message from my daughter to its perfect work. Spiritualism appeals to reason and moral sense both in its in dividual ministrations and in the totali ly of its aggregate influence.

Coercion in matters of faith is no par of its philosophy, no purpose of its re ligion. Only as the mind can be held by reason and the illuminations of spiritual truth can it be profitably utilized in any work of the spirit. In military armaments where force and fury are marshalled for physical mastery, men may be pressed into service and held by arbitrary authority against their wishes and in violence to their convictions, to face death in the service of ambition or for the protection of the state, but such service in the cause of spiritual progress would be a serious obstruction. The psychic influence of such help (?) would cast a shadow of depression on the faith and fervor of all. Moreover, men do not like to be driven-even where they desire to go. Every attempt to compel the acceptance of a truth or theory, fortifies the mind with resistance that renders it temporarily incapable of receiving it. But every mind left free to follow the line of strongest appeal and accept or reject upon the merits or demerits as it sees and senses at the time, is sure to move forward, eliminate its own errors, orthodoxy, that all who did not believe and voluntarily and gladly embrace the in the atoning blood would be eternally truth as fast and as fully as mental evolution prepares the way.

The spirit world looks deeper into causes and comprehends more of the and have a being with intelligence on wonderful resources and progressive capabilities in human nature than our blinded vision permits. They do not

frighten them out of errors. They realize that we have been driven and frightened too much, and that all the fear paralyzes moral perception, confuses reason, and rushes millions into a macIstrom of wild and bewildering suand fill the world with horror, cruelty and crime.

realms of wisdom, and works in the inherited or educational prejudice, and cast our influence on the side of oppresby their counsel for the betterment of know the reason and the remedy and they pity and wait.

The sure outcome of this cause-directng inspiration must be the evolution of all-sided truth, and a system of religious transform or "born again" mortals into philosophy that will include social sci- the glorified state of celestial love and ence and moral government with justice and the sovereign rights of every child of nature universally accepted and applied. Old systems and evil prejudices will pass slowly away; and the work of the past forty three years with the various germs of the new spiritual era that have begun to unfold, will mature; and become co-operative centers in harmonious adjustment under the reign of universal justice, complemented with all they are children of one great, common embracing love, illumined and inspired by the constant influx and holy ministrations from the "world of sweetness and light," nurturing every tender instinct in human hearts and evoking the of heaven and earth. best emotions that grow in the sunshine of heaven.

Written for The Better Way.

"THE BIRTH OF THE SPIRIT" BY THOS. COOK.

Our brother, Moses Hull, in number twenty of THE BETTER WAY, has made a very learned effort to prove that the that "Ye must be born again," had referthis is all there is to the spiritual birth, alists. it appears to me that the occupation of the editors, mediums and teachers of Spiritualism like Othello's, will soon be gone. For it is insisted, and correctly, too, that of the phenomenal part of Spiritualism the world has had fully enough to convince all; and that they who will not now believe would not "though they should see one rise from the dead. Hence, if the mere translation of the spirit from the body is the spiritual birth referred to, all the mediums and teachers of that one and single fact may retire -rest upon their laurels and leave the rest to that relentless tyrant, death. But my inspiration does not allow me to stop at that conclusion. To me Spiritualism has yet a far more wide and universal mission to perform. Having completed the first part of its work, to wit: To prove to mortals that there is a future life and a spirit world, it will now set about the second part, to teach morin heaven, which is to impart to earth's children the wisdom of the angels in regard to our being and the divine laws by which we live and move, think and act And to my understanding and inspiration it was to this final, full and complete spiritual education and unfoldment, that Jesus had reference in his expression to Nicodemus, that "Ye must be born again." An entire and complete change in spirit and understanding in the wisdom of this world's conception of love, liberty and truth. For he said to time is near at hand when they who know him (God the spirit) will worship him in spirit and in truth." That is, when we shall through the operations of the spirit, fully realize his omnipotence, universal and unbounded love, we shall become a new creature in Christ, (his spirit) and in love will be like him and love even our enemies, and bestow blessings upon even those who curse us and despitefully use us. To see a soul act thus in this world of retaliation, one must naturally conclude that it is changed wonderfully or "born again of the spirit." In other parts of the inspired utterances such a state or condition of soul is spoken of as a baptism, and doubtless has reference to the same change of heart from the hate or revengeful state to that of the heavenly of spiritual love and goodness. For in that truly glorified new birth the soul worships God in the silence of the soul without outward or formal expression. Hence, this spiritual birth into love and wisdom must be in store for all his creatures, here or hereafter. But it comes to far the greatest majority of souls beyond the grave, after their transition away from the shores of this mundane sphere. If death alone would bring the change or new birth, the occupation of the angels would also be gone as teachers of

mercy and wisdom. But it is conceded

by all intelligent and well-informed

Spiritualis s that death does not change

seck to drive people to heaven, or that the work of the angels of God are be held unless in the day continuous in their labors of conversion over there. Even Jesus after his transition went immediately to preach to spir- party gets into power then they forced righteousness is scarcely better its in prison. Millions of souls in the than voluntary vice; and the frenzy of spirit world are imprisoned in their best, and that very few led worldly lusts, stupidity and ignorance. answer for this season, and to a who must be born or educated out of half are dissatisfied, and so their debased state or condition. Hence, I can honestly say that until perstitions which blind, choke and chill the worker or medium here when transall the springs of hope and aspiration lated into the spirit world, continues right on in the great work of spiritual redemption, just as Jesus did, and as The new dispensation is from the Mrs. Fanny Conant, for years the medium at the Banner of Light free circle sphere of causes, and moves upon the rooms, said she had to, to her great surcitadels of sin and the ramparts of error prise. Jesus spoke mostly in parables, with the silent solvent of persuasive and very seldom alluded to death or the truth and the quickening and healing transition of the soul, and surely did not power of love. It does not even chide in the instance of his conversation with our childish doubts and stupid worship Nicodemus. His mission was to bring ple, was not owner of the building of canonized errors. If we cling to some down the head of life and disburse it ident of the society, and more account of the society, and more account of the society and the society account of the society account o amongst his kind; and said those who partook thereof would be born or lifted sion or against some new ideal, inspired into a state of spiritual wisdom and now shelters and feeds with would know that they never would die; food, because they would very oppressed and wronged classes, they which fact millions of Spiritualists will let him know that they could to-day testify to.

> and teachers in the ranks of Modern Spiritualism are sent forth to elevate, wisdom, and unless Spiritualism in its final results shall thus save or "born" man into a higher and holier estate it will prove a most stupendous failure. But it cannot fail; for it is just ready to produce or bring forth fruit. First the seed (the rap) then the stalk, the flower. and then the fruit. And soon hundreds will be converted, "born again," and become as a little child, and realize that and loving Father, in whose kingdom they live and move and have their being; and that his kingdom is eternally within them and thus will enter the kingdom

"OUR WORKERS." To the Editor of The Better Way.

Bro. W. F. Peck and Bro. Lyman C Howe have of late aired their views in THE BETTER WAY on the subject, "Our Workers," and why they are not better paid or longer engaged at one time. Well, the simple reason that they are expression made by Jesus to Nicodemus not engaged at one place for a longer term than one month, is that most of ence merely to the spirit's transition out our people who call themselves Spirituof the body into the spirit realms. If alists are wonder hunters or phenomen-

I know of one lady in Buffalo calling hereafter, before they can proherself a Spiritualist who, if she got a black eye at night in a spiritual seance, would not be a Spiritualist the next day unless she could get a punch in the other eye early in the morning, and at night she would have to be convinced over again by a blow on the head to last

her over night, and so on for all time. Then Bros. Howe and Peck both make this remark that "wealthy Spiritualists are indifferent to the cause." Now, this assertion I stand ready to refute. They truly say also that most of the devout Spiritualists are in moderate circumstances. This I will admit. I will also admit that very many good and worthy people are quite poor among us. But let me explain what I know to be true, and it is this: Many, very many, of our ice conducing to bribery, s well-to-do people do contribute to the most dangerous and destructive in cause, but do not attend our meetings, toric facts confirm the philom simply because they wish to carry their these forebodings. The Roman the tals to do the Father's will on earth as business tact into their meetings; that and consuls were often suspectative is, if they pay they wish to have a say in the management, which is perfectly right. Well, after paying, they that do not pay wish to have the most to say, and the result is that the man or woman that has contributed largely to the fund is voted down and snubbed and insulted, until he leaves disgusted with his treatment, and declares that he will not have anything to do with public Spiritualism any more, and the consequence is that the whole matter-like our politics-falls into the hands of a rabble who are not the woman at the well: "The able to support a speaker for even a month. Then the complaint is that the wealthy Spiritualist will not support the cause. There is too much of the expression of the following style, both at our camps and in our cities. "You rich people furnish the money and that is all we want of you; you go home and shut up, and we can run this meeting without you, and we are going to let you know can find a purchaser!"-The it, too," Well, the consequence is, the wealthy do go home and shut up, but they have the best mediums and take them home with them, retire to their own seance rooms, and then enjoy their spirit communion without any dictation from the rabble. Such is the case in several instances

that I know of, and it is tending toward making this matter a home institution altogether. This very idea of crowding people out that do pay, and that are willing and able to pay, is hurting our camps sadly, and in the end will wind them up, and in the same manner the same policy will in the end shut our halls and wear out all demonstrations of public nature.

There is another matter that tends toward thinning our ranks, and it is the manner in which our public meetings are carried on. A portion of our people look wholly to the phenomena phases for their spirit communion and enjoyment, while another portion look wholly to the lecture platform for their spiritual food. Well, if one party is in power, the mind, mental or spiritual state; but they proclaim loudly that no circles shall

sight, and this disappoint half your audience, and when proclaim that the phenomen Spiritualists are well and der respectfully treated when the among us, our cause will not the support that it ought to have have to flourish, as the Christian es do at the present time. man or woman, giving to a mile church, has a certain polite the shown him there that dram will purse, and the church fattens wh Bro. Ayres, of the Boston Spinitage time at the helm, he would be wood into the wet by the very people auti Temple and that meeting mit A. J. Davis and all the great mediums help if he would send in the mount Yours truly,

> WHAT SPIRITUALISTS BEIL To the Editor of The Better Way,

There are many people who what is the religion of Spirit From my standpoint, let me gins an answer: They believe that it is the

every mortal to live a pure, ho upright life. They believe that under certain att

fic conditions spirits can and 🗞 🚾 nicate with mortals. They believe that after this

ve pass to a better life and that is governed entirely by the while in the body. They believe that every women mitted in this life brings suffere

the after-life, and that each was to be atoped for. They believe that every soulder saved by that ultimate programsh

follows all souls who are earner is se desire to improve. They believe that this earth in E. porary abiding place-a son dad

and a happier life hereafter. Lar They believe that every months countable to God for every size .... ted while in the body, and that will will have to be atoned for either ha

tionary existence, to fit us for inti-

happier spheres. They believe all this and moulin but doubtless this will suffice fer 1110 A SPIRITURE! inquirer.

What Ruined Greece and Mag Bribery grew until it had mindwh Greece and Rome. The once ful early Pythian Apollo said: "Nothing I avarice can conquer Sparts, mixli indeed bribery that did it Cath Samnite, said: "When the Romalio gin to take bribes there will some !!! end to their flourishing emporter accordance with this prediction. ascribed the ruin of the Roman 14 11 to the moral and social deges 11 her people, particularly specifical's ing purchand. The emperor lowed were full of corruption fine gave a pearl worth two hundred 10 and dollars to Servilia to buy in er of her son, Brutus, and paid the he dred thousand dollars to bribe sul Paulus. Crassus gave must ni and large ones. Antony somillions in like manner. wasted in a year one hundred and million dollars that Tiberius him, and Seneca says, "he 🕬 show the world what mischie done by the concurrence of great and great wickedness," that " fifty thousand dollars on a single and divided his life betwirt conscience and a nauseons Jugurtha bribed the commissi the Senate to save the in the nephew, Adhermal, but he him, nevertheless, and then bridge the Senate, and when the Tribes mius exposed his bribery and banished, he went his way, sayth all Thou shalt soon

The Outlook.

When all those who know the all

Spiritualism have the courage st and put forth their strength, tree will be placed where it belongs, ten at the very head of the religious. and reforms of the present day, iva now its spirit stands by every men its voice is heard from nearly english pit, and strong magnetic force the underlying current of the of the hour, and that, too, with andi a tithe of recognition of the dud source. What is needed is a branis ucation in mediumship, a medith nounced social standing amost ogn ums, and a more decided unity among the Spiritualists as a dien attention of the world these successfully challenged from standpoint and the cause filly of fe t ed in all the accepted walks of his shall the coming harvest be just the Spiritualists and the medium ne at to make it, for the whole matter bands and one their hands are their hands and one their hands are their hands and one their hands are the hands their hands, and can be carried cessful issue, if the monitional altumeen guides are accepted and

-More Light

To reach eternal joys

d when . en they as

Homena

v lectures

In our two years of faithful administra tion on the spirits we here have developed in an eminent degree about all the phases of spirit phenomena, such as the handling of live coals with the hand. not get levitation, type-writing in total darkness have and nunctuated, and faultless in their orthogristian ciraphy, spirit lights, playing on musical instruments, paintings of portraits, flowers, scenery in spirit life, independent writings on tablets and slates in all languages, executed in thought tens on characters from Chaldean civilization to piritual modern times, materializations of bust milding, and full form, materializing in our pre-most of sence out of radiant vapor, first seen to be voted ople the and gesticulating before us, then deth a spine materializing before our gaze, lost to very qual our senses. Then again materializing in the cabinet, walking ont into the arena without of the circle, writing page after page on a placed on my lap. Mr. and Mrs. Simpпопеч desk before us, and then talking, sing-. Des mig. waltzing, often two or more at a time; and others again holding aside the BELLIN artain showing us their medium, dematerializing in our midst, and then again the in-materializing in mid air, etc. We entered this stadium of the occult

give to on the 22d of September 1888. Two of our class were born inductive philosohe duty phers, our nature a foe to credulity. Bro. nonest Nixon of the best Quaker lineage, educated, practical, reflective and concientious. tain sp. Bro. J. T. Haughey, when I first met him to come in 1865 was treasurer of Miami County, earth (Campbellite) Church, and when talking after Spiritualism before him turned upon me life with flushed face, remarking his surong talk such nonsense. To this I quickly blending of colors, is at the zenith of retorted, that, "my good sense was the rause of my speech." But the good will a cience to the brim, and ere long we were sion wshoulder to shoulder, doing yeoman's t is the service for the evangels from out the naure vaulted supersensate. Mr. E. S. lidwards-for many years a wholesale phenomena was had at this seauce. This dry goods merchant-is practical, cultivated, with not a layer of the mystical and credulous in his nature; with such a condensed love of truth, that he forgets n his social life, that Biblical apothem of being "as wise as serpents and as harmless as doves."

In advance of narrated phenomena will say, that Mr. Aber is five feet four given by her, occupies the center of the which a slate and pencil is laid with which she makes an identifying noise while the seance continues. I have known these mediums for above two years, and the most of this time within my own house. In all that time I have been mostly at the exclusive expense of their ligthest aberration from exact integrity is the last man in the world whom any me would select for a charlatan and

The phenomena, at the double seance, held on Saturday evening the 11th ult., between the hours of 7 and 10 p. m., was witnessed by eleven persons, and was composed of our most intelligent eance, given by Mrs. Aber. After the circle was formed and the light blown out, the medium was in a few minutes entranced; immediately following which while I was still seated at her side-to ier left front appeared a large bunch of light forming into facial outlines, whom we greeted as, Sir Richard Blackmore, a london physician and author, dying in 1729. He returned the salutation with vigorous downward and upward motion. Suddenly the guitar which rested on the piano, eight feet to the back of the medium went trilling about gladness. Lights now became a feature f profuse expression, visibly touching he keys of the piano, the guitar, and saluting friends with a swaying and ibratory motion. Our circle of investgaion has made these spirit lights a special abject of critical inquiry, and from long and patient study, the conclusion we have Il reached, is: that each of these lights s the aureola of a discarnate intelligence. ivacity of quick intelligence of movement, and rendering. Often we see these ind the strings of the guitar, and the lones they vibrate are as dissimilar and individualistic as that of mortal players. And so familiar have we become with with the same confident powers of reognition as a calling mortal friend. At phenomena,—we put to the test, that movement of the illuminated force.

The most remarkable feature of this I. T. Haughey brought two double slates two hours before seancing time; and conthe circle with his slates (two) in hand. Two, (scaled) he had tied to the chansence out of radiant vapor, first seen to to him a few minutes after the entrancepour out of the cabinet, their talking to, ment of the medium, stating at the time; Now I have four slates on my lap." Shortly following this Mr. E. S. Edwards announced, they have brought me two slates, soon following, two slates were son arrived as we were forming our circle, bringing their own slates, which were not out of their hands until the close of the seance and the light restor-

On the morning after the scance being described. I type wrote, and glued to the slate held by me this statement: The dark scance of Mrs. Abers last evening was a marvel of phenomenal results. In addition to the usual phenomena, while this slate, with an other face to face with it, this painting on the obverse side was executed; with the message in green Kansas, and was an elder in the Christian | below, and the autograph to the right, while resting on my lap. At this seance, J. T. Haughey while holding four slates on his lap had a painting executed in prise, that a man of my good sense would colors, for art design and the delicate any art rendering before had or were beheld by me. Mr. E. S. Edwards received brother has a big soul, filled with con- three messages on double slates held on his lap, and the autographs of two friends besides. Six colors were represented in the execution of the last described writing. Much other like, but minor seauce was held on the evening of October 11th., 1890, between the hours of 7 J. H. PRATT. and 8 p. m. Signed, Mr. Simpson received a message on

her slate also. There is a soft blending of nearly all the primary colors in the painting on my slate, and filling the diagonal length of the slate from the lower right-hand corner to the upper leftinches in height by standard measure- hand corner. Across the left hand corment; and Mrs. Aber in the dark seances ner, below is this message written in green, in a delicate lady's hand: "Dear eaucing room-a room sixteen feet Papa: I made a picture in your book to quare-at a small scancing table on day while you wrote that good letter, O you write better and better all the time." Gracie. To the right of this, in a dark blue is written, Kate Huxly. From my foster daughter, perhaps I have received fifty messages and all of like identity: and Kate Huxly, has written her name twenty times in a stronger lady's hand. This last lady sometimes writes her name including the middle letter M. The n all their ways. Mr. Aber is particularly picture my foster daughter refers to, was kindly and child like in his nature, and painted on a page of pen tablet, soft red in color, looking something like a wild rose, in design. At the above right hand corner is written in pale blue in color, this sentence: "Dear Papa: I made this picture for you. Gracie." Below this picture I wrote, immediately its history which I here transcribe. "This picture was painted on this tablet sheet population. It was the first dark several pages within its layers on Saturday afternoon while I was writing a letter to Mr. L. K. Wells of Atchison, Kan.

The afternoon cloudy. J. H. PRATT!" Covering the period of phenomenal investigation of the last two years, one hundred or more of spirits of seperate identity have written; many of whom written repeatedly, the most of which writings I preserve, for its merit of sentiment, as well as its proof of discarnate origin. I am perfectly familiar with the hand-writing of every one connected in any way with the phenomena; and these spirit writings are as individuathe room as if touched by the fingers of listic in its finished chirography, one with the other, as it is, with its carnate investigators. All the styles of writings are represented, to be plainly apparent to any one taking the time for their comparative analysis. And this we invite cheerfully submitting our own hand writing, and the copious mass of spirit

Now, if I have stated the facts and they prove true as they will; in view of that No two of these lights express the same other fact: that no handwriting can be the spirit King, he handed the page on identity in their shading and brilliancy so fac similated, so that an expert will of expression nor coloring, nor in their not discover a real difference of tablet on which he hadwritten -handing identity, it most logically follows, that it to Mr. Haughey, together with the some seperate soul force, partaking of sealed envelope enclosing the questions, lights touching the keys of the piano the quality of us mortals is the prime both of which were held by Mr. Haughey, executive agency in this literary phe-

At 8:15. p. m. Mr. Aber, entrancing in a radius of seven feet from the cabinet. Miss May Cook at the piano. The light almost every seauce,—creative of this was of such a hue that all objects in the room were plainly visible. Dr. Reed in hese aureoles of light, are but the radiant full form-the medium's chemical conforms of souls retorted to the sublimated | trol-materialized first, whom we swiftly ife through the physical. I will request recognized from his long familiarity of a light to perform certain acts, to go from presence. We greeted him with an enne sitter to an other, go to a certain book, core, we are a happy family, because we waltz in the mid air, rest in a chair by from every shore and clime, of how to etc., all of which they do. Often the dear souls, readers, these preachers from Nixon, J. H. Nixon, E. S. Edwards, Phebe

spirits place on my lap a Delaware din- celesta have taught me the sublime neng room chair; then illuminate, reating penthe of happiness. What is it you Simpson, and J. H. Pratt. upon, and at my request slowly rising ask? It is this. Happiness to you, is in to the ceiling, then as slowly decending, the exact ratio that you make others resting in the chair, then rising to its happy. Try it! Man cannot enlarge his back top, attempting to wrest it from me, life to fluidate with the good, only by all seeing the swaying motion, by the dragging other lives up after him. The plant is a love; it appropriates the ele-

ments to itself; but so selfish is its love. seance was the writings and paintings, that it never amounts to much in the scale of intelligent growth and happiness. from Paola, arriving at my house at 5 p. m. It is only man that developes the altruistic: and because he does, and when he stantly in the presence of the medium does enters the spheres of its higher the point of view of idealism fliere must until that hour. He seated himself in mathematics and harmonies. Shakespeare was touched by the finger of this criticiam of objective reality. Indeed, if inspiration when he wrote:

"Look how the floor of heaven.

In thick inlaid with natines of bright gold-There's not the smallest orb which thou be holdst.

Still quiring to the young eyed cherubinia

But this muddy vesture of decay

Following the materialization of Dr. Reed was that of Judge Black, Polock Wilson, Father Hinkle, Nixon, Gracie Soulard, Sarah Coleman, and so continuing until thirty-eight forms materialized walking out into the arena of the circle, many of them demoterializing in our presence. They displayed a costuming as varied as you meet in collection of like number at a convention or on the street. Indeed more, for Turks costumed in the fashion of their race, with their heads turbaned and alike frocked. A spirit costumed as a Turk, answering to the name of Bajazet 2nd, proved himself to be a strong materializer, continuing in our presence for the longest time at this seance, exposing the medium to our view, with the same distinct clearness as that of himself to all of the eleven on the circle all mutually commenting on the double presentation. Three ladies materialized, costumed in such dazzling brilliancy of fabrics, that no mortal handiwork has excelled-it gleamed with the

Some materialized rising up from the floor in our presence, six feet in stature standing before us, talking and gesticulating with a finished mannerism, only relative to a high state of intellectual growth. But the sensation of this seance was the materialization of the spirit Father King, and his answer to questions in writing submitted by F. M. Randall of Paolo, Kansas, in a sealed envelope at the hands of J. T. Hanghey of the same city. On the morning following the seance, I wrote out the history of the Father King | ful. phenomena, which I here transcribe.

Question first of the two answered, but fifth of the series submitted. Does the oil or gas we have developed in this neighborhood have its orgin near the finds where we find it, or come from lower depths through rock fissures?

Question sixth of the series: Have the gold, iron, copper, and other minerals we find in our mountains of Colorado. resulted from upheavels of them while in a molten state, or are they gaseous or aqueous deposits from above?

Answer, by the same spirit. Some of the minerals found in Colorado are results from upheavals of them while in a molten state; there are others of gaseous aqueous formation. Some are formed by the suns rays and gaseous substances in the atmosphere. Signed.

FATHER KING. The mortals agencies submitting these questions are men of irreproachable character; and alike, with all of us are only intent in the search after possitive and unalloyed truth. These questions were enclosed within a carefully scaled envelope, which was critically inspected by all the circle (eleven ladies and gentlemen). It being suggested at the time that their inspection should be such that it would qualify their sworn statement. After this preliminary had been gone through with, and the sealing found to be perfect, the packet encloseing the question was laid on the small when the stately form of the spirit King, took hold of the tablet, provided by Mr. Haughey, writing the above transcribed answers in a large, and fairly legible hand, as dissimilar in its individuality of construction as of any one to the other of those witnessing the spirit write. The writing was familiar, too, to the most of us, from manuscript writing had before from the same spirit and then

in our possesson. At the conclusion of the writing by which he had written-tearing from the until the close of the seauce; at the close the envelope passed around the circle. examined by every one, proving to each the presence of all the circle entered that the envelope had not been disturbed this marked individualism that we greet the cabinet. The circle formed at in the least, nor could it have been without our notice as it never passed from our sight on the desk before us. King retired into the cabinet and the seance closed. When Mr. Haughey-after the preliminaries stated above -broke the seal in our presence reading the questions as quoted above, Mr. Nixon, from the King manuscript, reading the answers aloud, we the under signed-all parties ouch the keys of the piano, go to the know that life goes sailing along in an to this seance above described -- certify reiling, the stove, to the top of the piano, eternity of voyage, gathering wisdom that the foregoing is a statement of facts witnessed by us. May Cook, Mabel Abermy side, dance to the music on the floor | be good, and do good. Why, bless your | J. T. Haughey, Josephene Pratt, Mr. C. O.

Zollner, in Trascendental Physics lays down the law of the mental process of naturally observed phenomena, that is in objective transit to the center of conciousness through the physical senses-He says on page 43, third paragraph, "to those of my readers who are inclined to see in spiritual phenomena an empirical confirmation of those phenomens above deduced in regard to their theoretical possibility, I beg to observe that from first be given a precise definition and every thing perceivable is a conception produced in us by unknown causes, the distinguishing characteristic of the objective reality from the subjective reality (phantasma) cannot be sought in nature, but only in accidental attributes of that process, producing conceptions. If causes unknown to us produce simultancously in several individuals the

same conception, only subject to those distinctions which depend upon the differences in the position of the observers, we refer such conception to a real object outside of us; the conception not taking place, we refer that conception to causes within us, and call it hallucina-

Spirit Photography and Material-Ization.

To the Editor of The Better Way.

Wishing to add my testimony to some of the facts that occur in the daily program of our philosophy, I will state that at the late Mount Pleasant Camp Meeting, I had a sitting with Mr. F. N. Foster, the spirit photographer, for the purpose of having my photograph taken, with expectant results, of course. I was not disappointed; for in a few days I received my picture, and besides my own, it delineated the photographs of my nephew, who was killed in our fast war; a Miss Alice Crossman, and that of the letter G. The latter probably was placed there by a brother mason, I belonging to that order. Alice was recognized by her mother and aunt to whom I showed the picture.

Since then my wife sent by mail from Beloit, Wisc., a lock of hair to be photographed in order to see what that would bring forth. When finished to our surprise, my own mother, grandmother, an aunt, an uncle who was killed in the battle of Waterloo, and an Indian face was on the picture. All we can say about it is, that this is something wonder-

On the 23d of Oct., last, we attended a materializing seauce at Mrs. Aspinwall's. Besides myself, my wife, my brother-inlaw and wife, and 24 others were present After taking our seats, the medium became entranced and entered the cabinet. This was simply a dark cloth hung across the corner of a room. While singing, the form of a spirit came out of the cabinet and called up her father and mother. In a short while my own daughter Belle appeared and called us up. We were greeted with hand shaking and kisses. Belle then said: "Isn't this glorious, oh, I am so happy," and returned to the cabinet. Next my aunt appeared and received us as the other spirit did. You can be assured we all felt a holy thrill coursing through our souls in presence of such phenomena.

Thirty six spirits in all came out of the cabinet on that evening. At one time four crossed the floor simultaneouslytwo being male spirits, and two female Of the latter one was a girl. These were recognized by a friends present.

Much more could be related, but enough for the present. Resp.

JNO. N. NELSON.

#### Spirit Guides. .

We have for a long time felt that far too much prominence is given to the parade of "spirit guides." The less we think about the spirits and the more we think about our conscientious duty the writing desk in front of the cabinet door, better. We scarcely think good and wellbred spirits would care to be so assiduously advertised and recognised. They ask for no recognition or acknowledgement from us: all they desire is that we do the right, and mind our own business; they will mind theirs without any urging on our part. By placing ourselves in a receptive mood, by making the humble endeavour to do our duty the good spirits more efficiently help us possibly true, that none of us can do anything without active spirit aid; but we do not realize the advantages of this by constantly alluding to the spirits, but y earnestly concentrating ourselves on the work in hand. Accord gratitude to the Supreme: it will reach the proper sphere. - Medium and Daybreak.

#### You are in a Bad Fix.

But we will cure you if you pay us Our message is to the Weak, Nervous Habits, or Later Indiscretions, have tri fled away their vigor of Body, Mind and Manhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you send for and read this BOOK OF LIFE, written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

Men invite the devil at every angle, and then prate about the Garden of

Eden and the fall of man. Looking back upon my past.

I think that I should fear to cast My fortune if I had the power .- Alice Cary. By All Odds

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prove effective.
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#### WHAT IS ELECTRICITY?

Professor Elihu Thomson in an ad dress before the Thomson Scientific Club, of Lynn, Mass., speaks interestingly on this subject, and though he does not claim to define or analyze electricity. he leaves an impression that he had given it some practical thought and in this manner has become a link in the grand chain that leads to truth, even if not with the rapidity that the subject would be able to convey it, were that the medium or agency employed in its transmission. Nay, it is through mental agency that we are reaching out for truth; and electricity, whether an agency itself, force, an element, an entity or a law, is one of those facts that we know of as an effect but hardly as a cause. And yet we may. Who knows but that electricity is not the cause of life, or life itself? Who knows but that it is not intelligence in a tangible form, or as a medium between spirit and matter? Of course, this in volves the question again what are spirit and matter? Well,-we don't know. The reader is composed of both. Let him form his own conception of them by studying self.

Of electricity Mr. Thomson says: "Ac cording to the advertisements of quack apparatus, called electric belts, brushes corsets and shoe insoles, it is life-curing all diseases, and none genuine but the electricity our pelt or our insole

Concerning this he says: - "The New have done something to disabuse the public mind of belief in such definition; unless having too much life is injurious or fatal.'

"But to return to the subject. \* \* \* Not so very long ago anything rather light or intangible or mysterious was explained by assuming an essence or spirit, a sort of rehued emanation or effluvium. \* \* \* \* Electricity likewise was a refined spirit of matter, an effluvium. \* \* \* \* Formerly it was thought to be an imponderable fluid, then two fluids, positive and negative. The simple hypothesis of Franklin explained electrical action by simply saying that. when a body was excited or electrified positively, it was in possession of a little more or much more electricity than is natural or usual. When it was excited negatively it was in possession of less than its natural share. He simply called friends failed to put in an appearance. electricity a fluid and then said that it flowed along a wire from positive to negative. \* \* \* \* With this hypothesis came one that electricity was two fluids which, when they were brought together or near together, showed a strong tendency to unite, and after there was actual contact between two conductors having each a charge, one positive and the other negative, the two would run together and produce equilibrum. • • • But what is a fluid? • • • Heat was at one time regarded as a fluid. \* \* So was light. \* \* \* Clerk Maxwell came to the conclusion that the vibrations of light were electric waves, that what we called undulations of light were electric waves. \* \* \* Light is therefore an electric phenomena. When you study optics you are studying electricity."

settle the question-especially as the velocity of light and electricity are about the same-if there were not other questions to be taken into consideration. a hand in studying nature's phenomena, Whether this is simply a metaphor or an intuition that light is the true definition of the spiritual entity—the cause of life-we are so much craving to underhowever, which seems to be a grosser ates life must be life itself; for as the ized-life like and without a flaw varying cause so the effect. Thus if electricity from the original-beckoning our pres- ganization.

THE BETTER WAY. is not life itself it must be one of itscondiments shall we say? However, as there are many things in nature to study and still to discover, we cannot yet give a which is, ever was and ever shall befiguratively called God.

But to our subject. Electricity, whether life itself or a "condiment" of the same. is indifferent. The main point is that and which is being done quite extensively now. We know that it both gives and takes life-just what the theologians say 'God" does. Well, electricity was supposed to be God once upon a time. Intuition tells many living truths, and probably it came mear the truth that time. Instead of an attribute it was simply believed to be God itself. However, until the Salt of Existence.

solution to the problem it is hardly nec- away if you have any doubts or leave that the cause! essary for us poor mortals to try.

Here is what the Band answers Seeker" to the question: "Will the con- dium if you want straight phenomena. troling intelligence state his conception of the difference between magnetism and electricity?"

manifestations, we might say, of a very potent force, or indeed of the most potential force of the universe. Man has him and the medium who is to be thus not yet defined, to his own comprehen- honored. May it be near at hand. sion, what electricity is; he beholds its manifestation through nature, and he has so come in contact with its laws as to make them somewhat subservient to his own will.

"He sees the operation of this potential force, and for want of a better name he calls it electricity; that is, the vital fluid, and perhaps the best name that you can apply to it is the vital force of the universe. It may indeed be likened to the great intelligent vital principle of life itself, which we call God. Magnetism is the application of a refined quality of this potential force. Electricity, in its various operations and movements, produces certain results in human life and to human experience, so magnetism, a refined aura, permeating the atmosphere of the natural world, penetrating the environments of every living thing that breathes upon the planet, vibrating throughout the entire system of man, can be so applied to human needs and human welfare as to bring the sick up to standard of health, as to bring the mentally depressed up to a plane of ex-York troubles over electric wires must altation and happiness, as to bring the spiritually afflicted up to a condition of harmony and of peace. This we may call the spiritual part of this great electrical force, that you are becoming so conversant with in these later days. Electricity and magnetism combined may produce wonderful results. Electricity and magnetism, springing from the same great potential force or parentage, have an especial work to do with healing, restoring, and even creating new lines of life and happiness and vigor for man, and for all objects in nature, revitalizing, stimulating, drawing out new powers, and also acting as a beneficent force upon human and nat-

> NOTHING ATTRACTS NOTHING. Brother Moses Hull writes in a communication concerning a materializing seance he attended " \* as usual, my • • • Mediums generally claim that I am just a little too skeptical; and I suppose it is true. The leopard cannot change

his spots, or the Etheopian his skin." Brother Hull does himself an injustice by believing himself too skeptical. He is naturally scrutinizing, which is but right, and imagines this to be the cause of his ill luck. We think differently and will speak for him. Mr. Hull does not realize his own greatness, we may say, and would not express it if he did. His spiritual surroundings are of an order that it requires a peculiarly constituted medium to furnish his spirit friends with the conditions necessary to materialize. But this should not discourage him to that extent-as it unfortunately has others—as to believe that materialization is all a mistake or a de-The latter sentence would probably lusion and condemn it accordingly.

We, too, have met with the same difficulties-if not like Brother Hull, on account of spiritual surroundings too high for the mediums with whom we came in But since the Spiritual Science has taken contact, probably on account of inharmony with the medium-our magnetic we cannot relegate electricity to the do- relations not agreeing. However, we main of effect only; for light is an effect, had a dozen sittings with various media we believe. We also term truth light. before we got a test, and then it was a perfect one; and all the more surprising because it came through a medium who had been decried as a fraud by both mortals and spirits to us. Nor did the stand, must be left to fancy. Electricity medium know anything of us whatever, or of our coming, for she resided in an condition of magnetism, plays an im- out-of-the-way city, and we only had a portant role in all spiritual manifesta- curiosity to see her (as we thought at the tions-both physical and psychical time) and made a hasty journey thence, Without "magnetism" even inspiration reaching the place on her seance night is flat, and suggests that this fluid, or and as luck would have it, got a front essence, or entity, constitutes the life of seat directly opposite the cabinet aperintelligent manifestations as well as the ture. We expected nothing, of course material. And that which gives or cre- and behold, our dearest of all material-

ence at the cabinet door. We did not hesitate to go and further assure ourself of this wonderful phenomenon. There was no mistake or delusion in that infull definition of life, for everything that stance—nor was that medium a fraud on we can realize with our physical and that evening, as we further assured ourthe "cause;" the ego of existence; that that effect—despite even a spirit's warning, and whom we later shamed for his - jealousy!

Now, Brother Hull, don't call yourself a skeptic. You are not a skeptic. You know Spiritualism to be true, and matewe have it and know how to utilize it, rializing mediums might as well try to among themselves. Thus, let us prepare believe themselves skeptical of your inyourself as a preacher does and palm it time let us organize as societies so as to off as a spiritual manifestation.

upon-an effect of gossipping tongues and outside influences. If every investigator would exercise his own judgment better one is reached we will use a in these matters and not allow themmetaphorical term and say Electricity is selves to be swayed by others either for or against a medium, they would offer bet-But when spirits themselves, and such ter conditions to their spirit friends. exalted ones as govern the Banner of Never mind about the medium when Light free circle cannot give an absolute looking for phenomena. Either stay for an after consideration. But when in her presence keep your mind off the me-

An old adage says: Like attracts like. But we will not accuse our good brother of attracting nothing-as some do who "A .- Magnetism and electricity are the go to seances-for he is too full of wisdom and truth, and if anything at all, it will be something that will startle both

#### "THE DEVILI"

Rev. Thomas Jefferson Lee, pastor of the Second Presbyterian church, of Easton, Pa., took the above for his subect of discourse on a recent Sunday morning. For a preacher, and a blue light one, he treated the theme somewhat humorously-we suppose to more effectually kill the devil, since God won't

After giving a picture of the ancient devil, he converted him into a myth of which not even the Bible speaks. His own opinion is that the evil in man is the only devil that ever existed. Instead of one devil "a poor, toothless, rheumatic scamp of over five thousand years" he gives us millions of devils, such as murderers, thieves, liars, adulterers and slanderers, besides a lot of minor imps.

To this the Easton Sunday Call says: "To many it must seem strange to hear from a Presbyterian pulpit that there is no one Devil, no great overmastering Evil One; the chap who raised a racket in heaven for which he was bounced out into a place where thermometers would melt. Some of our old blue-stockinged Presbyterians were horrified, and one asked 'What next? With the Devil knocked out worse than if he had met John L., we may expect soon to hear that hell is nowhere. This is a great age and since Presbyterians have discarded their belief in the Devil we are prepared for almost anything."

We, too, are glad to see our Presbyte: licking Devil and fiery dwelling place for unbaptized infants. May they soon realize a rational spirit world as we have it, and, too, become happy as mortals. But the above mode of preaching is first necessary. When their superstition has been allayed, they will be ripe for Spiritualism, or Naturalism, as it is sometimes called. Until then, an revoir!

#### THE POLITICAL OUTLOOK,

Since the last election the presidential bee has been buzzing a new tune. Blaine as the best man in the Republican ranks policy of reciprocity with much favorin fact now say it is an old republican doctrine which is not to be succeed at. At the same time they are patting Cleveland on the back as a good candidate for the Democrats-probably to be beaten by the man who was once beaten by him. But as the tariff policies of these two gentlemen are somewhat akin, the two great parties would not be far apart should these two become the candidates again-only the chances this time would be in favor of Blaine as the greater man of the two. Hill is the choice of the Democrats in point of intellectual ability and statesmanship and might prove the rock on which the Democratic ship will founder if a compromise is not effectuated by one withdrawing in favor of the

In union there is strength, may serve an incentive to give to either party now, for the coming Presidential campaign will probably be the last between the present political parties. Whichever one loses the election will disintegrate to either become another party or an ally to another, and to lay the foundation for a new era for the American people. The losing party will thus become the country's future benefactor.

In the meantime little else will be done except to intrigue and prepare for the have a chance to think for themselves and much of the future prosperity will depend on the nature of and the practical carrying out of these thoughts.

Where there is mutual prejudice there is discord and consequently lack of or-

pend much or perhaps wholly on the accord of our mediums with each other. Until they become harmonized we need hardly look for a permanent or stable organization; for through them it must a gentleman whose ability and integrity sel is so constructed that she cannot spiritual senses go to make up part of self by gratifying and absolute proofs to come—the spirit world not being able to operate without its material agents. And needs no introduction. He has expresswhile these are in discord, or are disu- ed his determination to boom up the dozen men will go with him to she nited by little envies or petty jealousies circulation of the Review from its presthe spirit hosts are about in the same ent 5,000 to 10,000, within a very few predicament that a general is who is trying to marshal troops that are fighting the proper conditions first-then we can spiration and assert that you prepare talk about organization. In the meanget a financial foothold, if we cannot get What Spiritualist regard as skepticism a moral or spiritual-or we may say a s very often but fear of being imposed political one. Let individuals make it their duty to belong to one or more societies, and the beginning is made. The individual must constitute this beginning. When all become willing and not each one wait for somebody else to invite him to take an interest, the difficulty is overcome. The volunteer is the most blessed and honored always. Let us all be volunteers-true patriots to

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It is not always necessary to have tests to convince ourselves that the manifestations obtained through a medium are spiritual. But some people don't see it in that light and regard everything as fraudulent that does not pander to their tastes or selfish whims.

If we cannot do others a kindness or

give them a loving thought without ben-

efitting ourselves, it surely follows that

we cannot injure another, either by thought or action, without injuring ourselves. Nature replies just as we address her. Like attracts like. Materialism is a greater enemy to Spiritualism than churchism, for the lat-

mon with Spiritualism, while the former does not, and often the opposite. SEND US NAMES OF SPIRITUAL ISTS OR FRIENDS WHO ARE IN TERESTED IN OUR CAUSE THAT

ter at least teaches something in com-

PERSONALS AND LOCALS. T. C .- Accepted.

WE MAY SEND THEM A SAMPLE

COPY OF THE BETTER WAY.

Our visitors would find it to their ad the forenoon generally finds as very busy with the effects of the morning's mail.

The Spiritualists at Temple Heights, (Me.) camp-meeting are building a pavilion.

ian brethren awakening from their long chased a house at 151 Circular st., Saraslumber and pleasant dreams of a rol- toga Springs, N. Y., but two minutes' walk from the springs. They have rooms to let.

Mrs. Maud Lord Drake and husband are on their way to Los Angeles, California. Mr. Drake has been building and equipping an electric railway fifteen miles long, at Aurora, Illinois.

In union there is strength. If the various chartered Spiritualist societies in the city cannot conveniently unite into one, a co-operation might be effected on the grand lodge plan, by forming a has suddenly sprung in the foreground central organization composed of three members from each society. This cenand the Republicans begin to regard his tral organization can be run wit . hardly any expense and will represent the entire body of Spiritualists of the city.

Our essay on Electricity is an effect of suggestion or request rather than personal choosing. So our renders must take it for what it's worth.

We would request our amateur contributors and correspondents to avoid tautology. By re-writing their matter and endeavoring to express the same briefer it will not only improve them in composition, but make a better article and aid them to the fame they are striv-

Anderson, Winchester and Muncie, Ind., and as usual met with grand success, both in having good sennces and converting many to Spiritualism.

On account of the space taken up by the publication of Mrs. Underhill's obsequies last week, we got behind in presenting some interesting reading matter and a new contributor intended for this issue, and this week Miss Jennie B. Hagan's lecture fills the space. But our readers will lose nothing, as the articles we have in store are especially written for THE BETTER WAY and will all appear in the near future.

Write up your spiritual facts as you see them and without comment or tellfinal struggle. After that people will ing what others think of them. Also avoid too much of the ego and details that do not interest the public.

> Those of our correspondents and congreatly oblige us by using it for matter that is intended for the printer.

The outlook for organization will de- the Pittsburg Review says: "Mr. S. A. Garber, who has been for the last three his expedition to the north pole years in charge of the circulation of the Pittsburg Press, has accepted a similar in the ship of 170 tons burden the position on the Review. Mr. Garber is been specially built for him. The are so well known in this city that he months, and judging by the energetic the islands of New Siberia across manner in which he has commenced the north pole and down the other sta work, he will certainly fulfill his prom-

The subscribers to Emma Rood Tuttle's volume of poems, "From Soul to Soul," will be interested in learning how almost miraculously the plates escaped being consumed and the publication greatly delayed. They had just been completed and scarcely had been taken from the building, almost within the hour it was destroyed by fire.

Last Sunday was a beautiful day. The

piritual halls enjoyed good attendance, and the mediums were consequently in good spirits-not only figuratively speaking, but figurately as well, for a high barometrical condition also furnishes a high spiritual condition which is salutary to both mediums and spirits, and through which the latter can better penetrate to give tests of their presence. G. A. R. Hall was crowded both morning and evening, while the medium, Mr. Emerson, seemed full of the spirit of inspiration and interested his audience accordingly. Douglass Hall enjoyed a good audience in the afternoon, where Mrs. Rall occupied the platform, speaking words of encouragement to eager listeners. At the evening services of the Union Society, Mr. Emerson delivered a well-timed lecture on the controling of mediums by spirits, saying in point and The position taken by Mr. Sewan pith that none should allow themselves to be controlled by unreasonable or foolish spirits, or any spirits that would not that slavery as an institution had to conform to the rules of society in which we, as mortals, are compelled to exist peaceably or suddenly and by visa and move and earn our daily bread. We all know which it was. As the When mediums become aware that they tive slave law of 1850 was the begin are made to do anything that seems ri- of the end of slavery, is it not pos diculous in the eyes of other people, they that the McKinley tariff law of b should control the spirit and not let the spirit control them. A simple resistance when the feeling for control comes on ple to fuller sense of the enorm will prevent the trance and bring the slavery, might not the latter around spirit to a realization of the cause of resistance and either leave the medium or behave himself in the future. Mediums should balance themselves between their measure of 1850, and then-pass selthood and a little common sense-reason.-Much of this lecture was suggest- ty won in 1888; we have the McD ed by the controlling of a sensitive me- tariff, may probably have the dium by some foolish or sentimental spirit, in midst the service, who created end to the Republican Party. The quite a stir in the audience and made of the Whigs undoubtedly came be some people feel very apprehensive. A magnetic physician present, however, vantage by calling in the afternoon, as took the spell off of her and brought the may come to the Republicans for lady back to her normal condition, when present measures and methods, she expressed great regret for what had there is no chance of their go happened. The tests that followed were pieces as easily as the Whigs both beautiful and grand, and we might say that Mr. Emerson improves with age. resort to any means to keep in power Next Sunday will be his last. In the seem to have an inexhaustible some morning he will lecture on "Mediumship" and in the evening make his coup

#### NEWS ITEMS.

A number of influential Republican newspapers are demanding a repeal of postmaster has thrown out of the the McKinley bill at the coming session. All the Indians South of the Northern Pacific are greatly excited over the supposed coming of a new Messiah-a modern Christ.

Mayor McCarter, of Nashville, Tenn. has resigned, assigning as a reason that the salary, \$2,400, is not sufficient in view of the many calls upon the mayor

William Lloyd Garrison, son of the great anti-slavery agitator, is very wealthy, having amassed money from the wool business. He is literary in his tastes, takes an active interest in politics, and is a Democrat.

A veteran of the Napoleonic wars has just died in the Institution of the Ville Evrarde, Paris, at the age of one hundred and six. Jaques Renadin, that was his name, was a native of Lorraine. He fought, among other places, at Eylau, at Friedland and at Jena, and he was able, even in his extreme old age, to recite the entire edition of a newspape with picturesque effect the glories of the Mrs. Sadie Seery has been visiting Pirst Napoleon, for whom he had a profound admiration.

The last meal of Succi before his fast of forty-five days, now being observed in New York, consisted of anchovies, boiled trout, olives, celery, the Italian dishes cresini and insorts, cauliflower, kidney stew, roast chicken, roast partridge, roast quail, grapes, pears, and a bottle of Chianti. He has been now fasting about three weeks, losing 19 pounds in the first ten days, and about 30 pounds up to the 29th of November.

On the outskirts of the village of Whitehall, seven miles from Allentown, Pa., on the bank of the Lehigh river, lives Mrs. Adam Wuchter, the greatest fasting invalid ever known in this country. She has not tasted of solid food, if all the witnesses are to be believed, for 231 days, or liquid nourlahment of any kind for 208 days; yet, strange to tell, tributors who have a type writer will she seems to be gaining strength. Her experience is perhaps the most remarkable on record, and has set the medical fraternity all agog all over the State.

Mrs. Winslow's Soothing Syrup show he used for children techning. It child, softens the gums, allays nais, colic, and is the best remedy for dark contents a buttle. experience is perhaps the most remark-Of one of our obliging correspondents | fraternity all agog all over the State.

Dr. Nausen is rapidly preparing will start from Norway in February crushed by the ice. Dr. Nansen in visioning his vessel for five years, good luck or tragic fate. He think will take about three years to drifts the southern end of Greenland expedition, which is carried out by aid of the Swedish Government and munificence of Mr. Dickson, will over \$100,000

Dr. Koch's fluid for the cure of the culosis or consumption not only atte particular places and groups of be but rapidly annihilates all tubered bacilli with which bodies are inles We now know that the curative m acts equally upon all groups. The care is to free the organism from be To attain this end we apply masse the early stage of the treatment to glands, joints, &c., affected by tube losis, in order to force the bacilli 🕶 have incased themselves in cysts! the blood channels where we can easily reach them than when they those parts where the circulations little influence. After the massages injection subdue the bacilli, all the mains to be done in cases of tubercul of the bones is to remove the dead pie of bone and to restore the general be of the patient.

The N. Y. Times says: With our h becoming more and more unequal the chances of every man man for al lihood more and more precarious, not drifting toward shoals of some the Senate in 1850, opposing, others, the fugitive slave measure and that it would do so gradually may be the beginning of the end of tection. As the former aroused the to a fuller sense of the enormity of tection? In 1848 the Whigs carrie country; they passed the compa to another world. The Republica Force bill, and eventually, pering measures of 1850, though the par not completely collapse at once, al cause they are more revolutionary

strength in sectional animosity. Commenting on the recent com excluding newspapers from the the Kansas Herald says: "There is little danger that we are being gove too much. We read that an la the entire edition of the Fort Daily Journal, because the paper pu ed an account of a Catholic church which contained a list of members had drawn prizes. Another jour stopped also hecause it contain short item regarding the raffling sofa pillow for the benefit of a poor ly. President Harrison is a set man and should make an examp this postmaster. His interpretant the law is that any postmaster mo stitute himself a censor over the papers that come to his care, them as rigorously as a Russian and, if he pleases, throw them out mails. No law was ever passed is gress giving such power. We app of the President's course against ! ies and of legal action toward the pression of the Louisiana lotters. it is one thing to suppress a lotter another to interfere with the libers the citizen. To throw out of the cause it contained an item rega raffle of a sofa pillow for the benefit poor family is an outrage."

Deafness Can't be Cure By local applications, as they cannot rediseased portion of the ear. There is way to cure deafness, and that is to to the condition of the mucous halast Eustachiau Tube. When the tube of flamed you have a rumbling sound fect hearing, and when it is entirely deafness is the result, and unless the muton can be taken out and this tube to it is normal condition, hearing will mation can be taken out and this tole to its normal condition, hearing alroyed forever; nine cases out caused by catarrh, which is nothing thaned condition of the nucous surfaces of Deafuess caused by catarla case of Deafuess caused by catarla cannot cure. Send for circulars. Iree.

Bold by all druggists, 75.

B. P. Poole, Clinton, In —Dear Sir-ing the Specincles and Magnetised G you sent me last July a thorough tris-them just what I needed to rest my g Magnetized compound did so much finy eyes are in good shape now. It entirely cured, and your Melted related as are perfection. May the gold help you in the wish of your perferiend. Man. A. M. Chavin, Norwick

Advice to Mothers.

#### Correspondence.

#### New Orleans, La.

Supilar, Nov. 16th, Mr. H. T. Stanley, of Box ton, Mass., occupied the rostrum at the Hall of the New Orleans spiritualist Association, 59 Camp street. The speaker reviewed the religious teachings before and after the advent of Modern Spiritualism. At the close of the lecture some twenty spirits were described and their names given, most of whom were recognized. The character and surroundings were read from four haudkerchiefe in a satia-WM. BRODIE.

#### Pagria, III.

A meeting was held Wednesday evening at 722 North Adams street, for the purpose of or ganizing a spiritual society under the name of the "Friends of Progress." The following offcers were elected President, Charles W. Peters; Vice-president, Mrs. Hovenden; Secretary, Mrs. I. Heckard Treasurer, Mr. James Grow.

The declaration of principles are mainly

such that are generally adopted by Spiritualists. with an addendum that,

Any person of good moral character who is in sympathy with the above constitution and can aubscribe thereto, can become a member of this association."

#### Grand Rapids, Mich.

Once more have we enjoyed hearing from the other side" through the inspired lips of our speaker, Mrs. Sheehan. As lecture after lecture comes, and we try to understand and keep some of it for our own, our conceptions of life widens and broadens, and we feel we cannot do too much to place these lessons of life before the people.

Our meetings are creating wide interest Strangers coming from outside towns begging our speakers to come to them, and every meeting one, and sometimes many come up and declare that never before did they know of the termed Spiritualism. One young man said wellas clairaudience, and with her long experience in the cause as a trance lecturer and rest until I and out for myself, for I have been platform test, her pure motive and with her afraid to die." May he together with us find and live in the light of that truth.

EVELE F. JOSSELYN.

#### Anderson, Ind.

Mrs. Helen Stuart-Richings has been serving the cause in Anderson, and from what we can gather from the local papers of that town she has been favorably received and apparently appreciated.

The following extracts from Anderson pa pers tell the tale.

Mrs. Helen Stuart Richings, the well-known lecturer on spiritualistic subjects, talked to a small audience last night at the G. A. R. Hall upon her favorite doctrine.

Mrs. Richings is a clear, forcible and eloquent speaker, talks rapidly, articulates every word distinctly, and seems to have her subject well in hand. At the close of her ta k the au-dience joined in singing "Nearer My God To Thee," after which E. E. Parker asked for a collection to defray expenses.

Mrs. Richings then recited "Peter McGuire,"

after which she dismissed the audience with a benediction.-Daily Palladium.

Mrs. Helen Stuart-Richings had a magnificent audience at the G. A. R. Hall last night and made one of the most thrilling addresses ever heard in Richmond, closing the services by a recitation. She is, without doubt, the finest elocutionist that has visited our city since Laura Dainty was here. She speaks again at the same prace to night and will answer questions. There is no charge for admission and you will be pleased by her address.-Evening

#### Rochester, Ind.

Mrs Lena Bible and mother, who were visiting Mr. and Mrs. Robert Henkle, delivered the dedicatory lecture at Lyceum Hall on Sunday afternoon, the 16th, to a well-filled house.

Afternoon subject: "The origin and destiny of man." Evening. "Spiritualism as it relates to reform." The audience at both meetings were made up of some of Rochester's very best people, and who paid the lady great respect and attention. She gave psychometric readings after each lecture, which were very well understood and recognized. I think she left the impression with many of her auditors that they want to know more of the good things. Spiritualism teaches. This visit was brief, yet she and mother made many friends, who are very anxious to might be largely attributed to his attendance that they were more spiritual." have them return in the near future. She, it was, who first led the writer and wife into paths that are beautiful, who told us of truths that are lasting. Mrs. Bible and mother left on the 17th for Grand Ledge, Mich., where she speaks for the society.

The good people of Rochester are indebted to Major Bitters for Lyceum Hall, who has fitted up a very nice little hall, with chairs, organ, etc., and we hope much good will result from his efforts for the cause.

MR. AND MRS. HENKLE.

#### Rochester, N. Y.

After a few weeks of preliminary trial the more energetic class of Spiritualists in Rochester feel fully assured of eventual success of their organization.

Not only is there a revival of interest among the ranks of those already in possession of this grand truth, but many skeptics are manifesting an inquisitiveness, which, if earnest-ly encouraged, must ultimately put them in short address, after which Mrs. Isa Wilson mossession of sufficient facts to satisfy their laudable desires.

If people of ordinary intelligence, with unbiased minds, and a conscientious desire to know the truth, will carefully weigh and intelligently analyze the mass of incontestable facts tending to prove the immortality of the soul, that must surely find there sufficient evidence to elevate them to the ranks of the more advanced thinkers of the age.

One of the greatest obstacles to the more rapid spread of this philosophy has unquestion-ably been the alarming deficiency of the pure spirituality displayed by those professing to be The speaker said, nothing is lost from a nat our leaders and teachers, but with pride we can see an awakening among the people to more zealously follow the instruction of those higher intelligences, who are continually admonishing us to make our bodies fit temples for the

dwelling of that Immortal spirit. The time has passed when an individual can tay just claim to the title of Spiritualist from the simple fact that he has received a message from his grandmother, convincing him of her conscious presence, but the true test of his change of heart," can only be applied to his practical, every-day life. Has this knowledge tended to make him more of a man, with larger charity, broader benevolence and deeper love for his fellow men? If not, he has much to do

ere he can justly be called a Spiritualist. Owing to the increase in our attendance at the Sunday evening meetings, we have been the cultivation of the physical to spirituality, obliged to secure a larger hall, and last week our new quarters were comfortably filled. We made no idle boast, Mr. Editor, when we prophesied the building up here of a society econd to none in the United States.

Our last social was held at Mrs. Palmers, 16

philosophy is dependent upon their efforts, we ordially welcome these to our ranks. After the regular services Sunday evening.

our venerable ploneer worker, R. D. Jones, in a few eloquent, well chosen words, paid a high tribute to the memory of Mrs. A. L. Underhill, and introduced the following resolutions, which

were unanimously adopted by the society:
Whereas, The departure from this life of great reformers, or of those who have advanced the moral and spiritual enlightenment of the age in which they lived, is an event of marked importance, and one having recently gone to the summerland who was specially identified with the great spiritual movement of the age;

Resolved. That in the demise of Ann Leah Underhill we recognize the loss of one of the important instruments of teaching the world the certainty of immortality, and that those passed over the river may return and hold converse with friends in earth life.

Resolved. That the courage and consistency of Mrs. Underhill in defending and expounding the truth are worthy of all commenda-

Resolved. That we feel assured that when the future historian shall make mention of the earnest souls who were instrumental in reaffiming and giving the world the most important philosophy of this or any other age, the name of Ann Leah Underhill will stand high

Resolved. That we deeply sympathize with the devoted husband and affectionate children of the departed, and that the secretary of this association furnish the surviving members of the family with a copy of these resolutions.

Yours fraternally,

DR. P. SCHERMERHORN, Sec'y.

#### Dayton, O.

The Spiritualists and their friends in this city at their hall in Dichey Block enjoyed a rare treat on Sunday evening, Nov. 9th, in the lecture of Mrs. C. C. Van Duzee, having the grand truths that is embodied in what is greatest and grandest gift of clairvoyance as rience in the cause as a trance lecturer and self-culture, refinement, good voice and delivery, give her lectures practical force and effect upon the audience. Her subject was "What do we take with us to the spirit world?" Clearly her guides pointed out the necessity of living a pure spiritual life here, in order to obtain a bright life beyond this vale of tears; to keep one's mental and physical condition in the purest state and unspotted from the world, and to prepare for the spirit's onward and upward flight to the great father of spirits, and that death is only transition to a higher life beyoud this sphere, and unless you understand the wishes of the angel world you are unprepared for that journey that is onward and up ward. How clearly she showed the poor ine briate and licentious soul it was so vitally needed that for two hours she held a crowded house, and every one was made to feel that the spirit world was opening its doors and sheding its scintillation of light in every soul.

We are doing a great work here. We had a

social at the residence of Mrs. Mary Klugel, 417 Vancleve street, in which our wonderful inspirational planist, Miss Cora Denny, of this city, displayed her great gift of playing, and speaking in unknown tongues, and then in, terpreting them, followed by our lecturer, Mrs. Van Duzee, on the subject of "Paradise Lost." The discourse was sublime, followed by Mr Clifford, of Brooklyn, N. Y., who gave some grand tests, which made it a very enjoyable meeting. And now may the good work go on until peace and happiness will reign supreme, and until the angel's prophecy is fulfilled, 'Peace on earth and good will to men.'

#### F. THOMPSON. Brooklyn, N. Y.

Prof. G. G. W. Van Horn opened the meeting of the First Independent Club on Friday evening, November 14th, with a very pleasing, entertaining and encouraging address to the members of the Club, which was followed by with short addresses. The balance of the evening was then devoted to arranging for an entertainment to be given in the near future.

The Brooklyn Spiritual Conference was open

ed by Mrs. F. M. Holmes. The speaker referred pleasantly to the remarks of one of the speakers at the last meeting, congratulating the Conference on its growth, spiritually, and said that his own growth and expansion, which fact upon our meetings. The speaker claimed that in order to establish any great reform it was necessary to begin that reform within our selves. Let us bear with each other's faults and infirmities, closely and carefully criticizing our own lives, and we would have little time and less inclination to criticize others. Agitation means progress. Let us agitate, educate and criticize each for themselves, and if we have any grievances go direct to the person not to a third party, with what we have to say. There are many yet in ignorance. Let us help those yet in darkness to an understanding of spiritual truth. Drop personalities and work logether for the good of the cause.

The opening speaker was followed by Prof. Van Horn with a short, sharp exhortation to mediums, to be true to themselves and the instruction of their spiritual teachers, and trust them to bring out their highest and best attributes. Mrs. Kurth was then called to the Porter gave a number of readings and spirit tests, all of which were recognized. Mrs. Blake was called upon, and gave a number of very fine tests. This medium, in one of her recent tests, described a funeral scene, in which the corpse held a piece of music in his hand, claiming that the music was placed there by a friend who was present, which was recognized by the gentleman giving the incidents. The gentle-

nan was a stranger to the medium. Mr. Pletcher opened the Sunday morning services at Conservatory Hall with a lecture on 'Spiritual gifts, and how to cultivate them.' ural standpoint. All is for the best, and just as it should be, to develop our bests possibilities. We are the result of what our lives, our appirations, have made us. No one person is better than another. God has endowed us all alike We all have the same organisms, require the same food, the same periods of rest, and enjoy the same natural pifts. What anyone has no complished more than another is the result of the cultivation of our natural gifts. No great man or woman was born great. Superiority is not usually thrust upon the Individual, but the distinguished persons of this and all ages have ever been the hardest workers, have cultivated their natural gifts with the greatest care. Our own thoughts make or unmake us. The new century now just dawning is to revolutionize the tendency of the presentage from and the results will justify our most sanguine anticipations. What is it that lives after us longest, our virtues or our dollars and cents? some of us seem to think it is the latter. Spirituality has no place on the stock exchange or in the busy marts of trade, as at present trans-

in our meetings, and as the future growth of gelical ministers have met in a city in our own State, and discussed the question of infant advanced that it has given a new creed, whose damnation, but nothing was decided, and the poor little innocents will have to go wandering through space another three years, until there is another meeting of the Synod, before their devil, shall find a resting place beneath its place can be assigned them and they be at rest. The Bible has been revised, and the revision generally accepted, which is an evidence of im- This is figuratively, but you may figure all you provement. When men begin to think, they begin to act, and action means the destruction consoles you becomes a saviour. There is only of creeds and dogman. Spiritualism opens up they can and do come back to us with messages you than that which you already know. The of love, to aid us in understanding what is most essential to our future development, and to bless humanity. If our clairvoyant sight was properly cultivated, we would intuitively understand much that is now hidden from our view.

The evening lecture, by request, was upon the "Execution of Birchall and capital punishment." The speaker began by saying that all executions in Christian lands had been endorsed by the churches. The ministers justifying it under the old Mosaic law of an eye for an eye, etc. How does this accord for the com-mandment, "thou shalt not kill," and which was illustrated, when God himself was the only judge-no jury-who tried and condemned Cain for the murder of his brother. Did he not set a mark upon Cain, lest any man finding him should slay him, and Cain departed not to the gallows, or to the prison even, but to the land of Nod, and those who rend the Bible know that this mark was a direct request of Cain, the condemned crimnal. God says according to this same Bible that "vengeance is mine and I will repay," and Christ says "a new commandment give I unto you, "that you love one Does this justify capital punishanother." nent? Well, but society must protect itself. Does it do so by capital punishment? If so, why is crime so rampant in the world to-day, as spread before us by the press?

Mrs. Wilson Porter's meeting at the Everett Assembly rooms, corner Bridge and Willoughby streets, at 3 p. m. Sunday, was opened by Mr. Simmons, formerly with Mr. Slade, who gave some very interesting experiences with that eminent medium, after which Mrs. Porter sibilities of man," and said that the conquests gave a number of readings to strangers in the of Alexander the Great are very small comhall all of which were recognized. Mrs. Por- pared to the possibilities of man, which can ter has removed her residence from Arlington, New Jersey, to No. 366 Livingston street, this high that they cannot be higher. city, where she will hold her services and give sittings hereafter.
Fraternally,

Fraternity Rooms, Sunday, November 9th-A large audience assembled to listen to our speaker, Mr. George Delerce, an earnest, houest worker, who took for his subject "What does Spirituatism prove," illustrating as he handled each point, how it has taught us and brought us the fact of the immortality of the soul, of a life immortal, made and perfected according to our conception of that which is required of us in this life, it being a fac-simile of the life beyond. His views were plainly expressed, giving us to know about bearing out burdens, and not casting them upon another, advising us to live a life, pure and undefiled, and doing unto others as you would have them to do unto you, and so on through the whole discourse, giving us lessons wherein we may be instructed and lifted out of the struggles of this life, to soar in the altitudes of spiritual truths.

who come out so strongly for the truth, Spiritualism would be in its zenith, its banner floating o'er all the land, and its believers boldly acknowledging their faith.

The mediums, belonging to the Ladies' Aid. lacking in their duty, and therefore gave many tests among the audience, presenting them both symbolically and clairvoyantly.

#### New York.

At the morning services of the First Spirit ualist Society held in Adelphi Hall, Mr. Lyman C. Howe spoke on the "Mysteries of the Borderland." He said that "Modern Spiritualism the President-Mr. Fletcher-and Mr. Benn is the door that opens into the boundless ar- grew over the face of day. Adelphi Hall was canum where lies the occult mysteries of oriental superstition. Occultism was practiced without profit or important results by the orientals. A glad surprise met them in the person of of India, and cannot those practices be wrought | Henry J. Newton who has been five weeks conwithin the sphere of science and mathematics and made to serve some purpose, thereby en- him free, and he looks ten years younger tolightening the scientists themselves? All science began in occultism, faintly revealed in suthe gentleman had quite overlooked the fact of perstition and guesses. The ancients were more superior to the scientists of to-day in telling tests. She is considered here as one of

The speaker dwelt at length on the epochs that marked an advancement in human knowledge down to the present day, and said that 'social eminence would not be a spectre of what it is if spiritual developments had not opened up new advantages for us, and India practices, for there is something that reasons which it is their mission to unfold to the world? But Modern Spiritualism steps in and takes those problems which science will not take hold of; it gives each fact under its consideration a spiritual side and a psychic centre, and no question of import to humanity is too vast or intricate for an explanation by Modern

The afternoon for manifestations was at tended as largely as usual. It has the merit of tellectual future. His style is in marked cougiving every advantage to the presentation of the phenomena, as well as giving large opportunities to those who are capable of presenting the philosophical side of Spiritualism. The at ternoon meeting might, with equal appropriateness, be called the mediums' meeting, so well is it attended by them. But mediums do not form the audience. There are many Spiritualists who are constant attendants, and the curiously inclined, or investigators, are well represented.

At last Sunday's meeting Mrs. M. E. William gave a rich treat to this audience in an address on the "Condition of the Church."

Mr. T. Bunce followed in an entertaining ad dress on the theme of the president. Mr. J. W. Fletcher made one of his character

istically brilliant addresses. His subject was on the words, "What is man, that thou art mindful of him, and the son of man that thou visitest him." In the course of his remarks, he said: Spiritualists are to be found not only in the halls devoted to that doctrine, but in the churches. The ministers in their souls are as much Spiritualists as we are, but so they console themselves by giving a certain amount of "chaff," labeling the old bottles with a new brand, as it were. A hundred years from now, when we shall all have solved the great mystery of life for ourselves; we shall see on a Sunday morning the great crowds going to the glone is \$1.50 a year. The Boston Franscript temples of Spiritualism. In a comprehensive and clear manner the speaker argued against the scientific theory that there can be no spiritunt life because "we cannot see it," and said that as Spiritualists we perceive the spiritual as well us the physical body. Spiritualism has come to acttle that question; it says there is growth everywhere-death nowhere. If Spirit natism is going to be the great religion of the invaluable to every household." future, it has got to keep growing. The Spiritualism of forty years ago is no more the Spir Broadway, and was a very enjoyable meeting acted, and yet it cannot be stolen. With all the itualism of to-day than the orthodoxy of forty grand inventions of the age, what new spiritual years ago is the same as that of the present. The young people are taking active interest truths have been discovered? Our great Evan. Each have grown in accordance with the de- she would have bottle.

mands of the age, but Spiritualism has so far arm shall be so long, whose strength shall be so great, whose power of love shall be so infinite, that every human being, be he saint or of salvation than they have of Jesus Christ. consoles you becomes a saviour. There is only one real saviour in this world, and that is the man or woman that brings a greater truth to person that takes you a single step along the path of life, that gives you a brighter view of bumantty-a teacher that inspires love, charity and a forgiving spirit, is the only one that is a saviour in the true sense of the word. If we are true ourselves, we find our heaven; and the reversed conditions are induced by the relations we sustain to ourselves. The speaker closed with an exhortation to consider every thing presented to us, weigh and measure it and when this is done carefully and conscienti ously, we open the door of that greater and better world, the grand hereafter.

At the conclusion of his address, Mr. Fletcher described some spirits apparent to his clairvoy ant vision. One, smong the many, was the spirit of the recently translated Leah Fox Un derhill. In eloquent words he described her spirit to have come in abreast of golden glory, and her message was to her friends on the glory of the new birth. To outsiders this had field for operations. The fact that in less than no significance, Mrs. Underhill being such a prominent Spiritualist, but there were descrip- received, unsolicited, a Gold Medal and Diploma tions of other spirits that must have set the honest-minded to thinking. Not having permission to mention names, I will merely say that a lady from Philadelphia recognized the spirit of a person who died in that city but a Address THE THOMAS BATTERY CO., No 117 short time since. The spirit was that of a girl Public Square, Room 11, Cleveland, Ohio. who belonged to the Roman Catholic Church, and who, in compliance to a request, returned to give proof of the immortality of the spirit. There were other identifications of spirit presence that gave strong testimony of the remark able clairvoyant attributes of Mr. Pletcher.

In the evening Mr. Howe spoke on the "Pos never absolutely mature, and can never lie so

On the evening of the 20th inst., Mr. L. C. Howe will be given a reception at the home of Mrs. M. E. Williams,

Prof. G. G. W. Van Horn writes: "I feel that Lahould inform my many friends in the West and East that I have located for the winter in this city.

'I have also resumed the conducting of the Progressive Spiritualists' Sunday meeting, at and 8 p. m., at Arcanum Hall, 57 W. Twentyfifth street, corner Sixth Ave.

On the 16th inst. the meeting were largely at tended by interested audiences.

Mrs. Harriet E. Beach, a veteran worker poke interestedly on "Spirit Art, etc." in the afternoon service.

Miss Pannie Naegeli, the talented organist and pianist, discoursed beautiful musical selections She is a prodigy and a favorite. At each ser vice I spoke and gave many spirit tests, all of which were fully acknowledged as correct. Great interest was manifested by the seekers after truth.

Last Wednesday Evening, 510 Sixth Ave., I spoke before the New York Psychical Society. Priday evening at 200 Fulton street; 14th inst. Brooklyn, I was called upon at the Liberal Club to deliver the opening address, which I who enter heartly into their work, are never ming, 15th inst., before an audience of over 200 people at the Everett Hall Brooklyn Conference, corner of Bridge and Willoughby streets. I spoke and concluded with spiritual demonstra-

> At the Liberal Club I was tendered a vote of thanks, and was also unanimously voted in as an honorary member of the club."

Sunday, the 16th, was rosy as June, and the stars blossomed in the twilight dome as the shadows pleasant and attractive, and the people gathered for spiritual benefits looked happy fined to his bed. Last Friday his physician set

.Maggie Gall, of Baltimore, made the after noon meeting exceptionally interesting by her the best in the world.

A good andience greeted us in the evening, not withstanding no notices got into the papers. A peculiar phenomena of human nature-strange and seconingly unnatural as full form materiali zation-is the fact that in cities where daily pa pers are divinities that dictate society, a spirwould be nowhere compared to what she is itual meeting regularly announced from Sunnow. Will modern scientists utilize those old day to Sunday-plus a bulletin board with an nouncements chalked on, if not advertised in and loves, which they cannot explain, and the city papers will show a difference of onefourth to one-half in the number of attendants every time. Adelphi Hall is a magnet that draws a class regularly, but many others wait to be invited through the public press.

Nellie J. T. Brigham is still a favorite here after twelve consecutive years of service, and to her influence the society owes much.

J. Clegg Wright is a great favorite here, and may become the pillar of this society in its intrast with Miss Brigham, which makes the change greater, and the quickening consequent on change more intense. I do not how ever imagine that Mrs. Brigham will cease to minister here, except short vacations to answer urgent calls from other places. There is among the best minds a growing hunger for intellectual matter as well as phenomena. Mr. Wright seems to be exceptionally well qualified to meet this demand. I think his lectures are held as superior in mental grasp, scientific originality and commanding oratory to any speaker they have ever had in New York, while Nellie Brigham is equally superior in spiritual sweetness, poetical beauty, moral ex-cellence and religious ressoning. Added to these gifts she carries into every home and heart that feel the touch of her sphere a life ment that teel the touch of her sphere a life brimming with goodness, sterling integrity gentleness and refinement; qualities quite my valuable to any cause as the genins that rules the platform. Success to all worthy workers.

Lynan C. Howb.

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If that lady at the lecture the other night only knew how nicely Hall's Halt Renewer would remove dandruff and Improve the hair Dr. N. H. Eddy, Cincinnati, O.,

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### Ladies' Department.

Written for The Better Way.

#### Onward.

BY MRS. P. O. HYZER. Onward, brave soldiers of the cause Of truth eternal! Light is yours, By which to execute the laws Of the vast system that secures Your band of the united spheres, The psychic harmony of life, Which through the swiftly speeding years Brings peace and joy from pain and strife.

When waves of conflict round him roll. The noble seal for truth doth lack-He is no hero in the soul; Only a hireling of the line. Unworthy the commission sought: Unwakened of the law divine,

He who would fearfully turn back,

Of greed he can be sold or bought. Our warfare is not of the sword-Aspiring thoughts contestant meet To vindicate the living word—
The truth that cannot know defeat; Our banner is not drenched in blood,

Our conquests make no orphan wail, 'Gainst which no foeman can prevail.

Our legions are strong volunteers. t'udrafted hosts that cannot yield, Untouched of weariness or fears. They soul-serenely hold the field That stretchesout from world to world: It's battle song, love's warning hymu, Their stainless banner never furled, Their peerless glory never dim.

The rudest camp they haste to cheer, They shrink from neither cold nor heat, Tue stern command they calmly hear, Unfearing its results to meet; Inspired of wisdom, truth and love, Not "Victory or death!" their cry, Since omnipresent mind doth prove That self-existence cannot die.

Written for The Better Way. WAITING. BY MATTIE PULSIFER.

"All things come to those who wait." Therefore, the ballot will come to women. It is something, indeed, to wait and yet work. It requires great patience to see Indians, negroes and alieus given political preference above women. In fifteen States of our Union the latter are allowed to vote before acquiring full citizenship. Most of these, and not a few of our own countrymen, it is humiliating to consider, vote without the ability to read the ballot. It all makes one thing clear: Women are not excluded from the franchise because they are wo men, but because they are too intelligent and independent to be made tools of. Their votes would be death to the rings and cliques that are owned and managed by whisky dealers, and especially to the foul, hellish traffic itself that is turning

our fair, free land into a pandemonium. Women are winning their way in thousands of avenues, and (without the ballot) they are a power in the land. That as much is said and written about them is because their ability is not yet taken as a matter of course, but as something phenomenal and not to be generally expected.

Miss Fawcette, of Cambridge University. London, who carried the mathe-

at least, of men, which is creditable to both, man being the standard of ability. Sometimes they do better and more work of a given kind than he, which only proves that he was doing woman's

Superintendent Porter, of the Census Bureau, said that in enumerating the women averaged nearly one-half more than the men.

Gen. Sewell, of New Jersey, thinks women talk more than men. Perhaps so, but they don't blockade the street corners nor obstruct business to do it-He advised the Word's Fair Board to have not so many ladies, therefore, say ing they would cost the United States a thousand dollars for every day they meet. That the men of that commission, with pledges of fifteen million dollars, were more than six months in deciding upon a site for the Fair, did not occur to the gentleman as being signifi-

With women ministers, lawyers, doctors, school teachers, barbers, dentists, blacksmiths, farmers, pilots, engineers, mail carriers, switch tenders, and other things too many to name, woman's sphere is quite merged into that of man's, and no longer contested. If wo-men are not soon given the ballot, they will take it, as they have all else.

Written for The Better Way. A MESSAGE.

BY J. C. S.

Much thought has been transferred through different chaunels, as regards the transmission of which has stirred the minds of thinking masses of people who are dwellers in the earth's spheres. I say spheres, because each individual owns for the time he or she holds it as form is one of rottenness. a habitation, a sphere all one's own, according to the status of the spirit emas presented to you if you but reach outwithin your grasp the all important fact your best energy and endeavor put for-

rom my standpoint in spirit, as I have been a rapid stride made in the direction | them the most beautiful thing is hypoof this thought transmission, as it has cricy adorned with a blush." been applied to the brain force of many individuals, and I speak only of those have developed since was written in who are used as mediums for communicating with the world of spirit.

Age upon age has passed away, doctrines, religious isms and science have to have newer and more modern take past, are they lost? Ah, no! Impossible that anything should be lost; but they have been of use, have made themselves their midst. I often hear "woman's day felt by nations, and passed on, leaving the influence they have brought with the generations of people which have followed in their wake.

My soul goes out to-day to those superstitions, which have of necessity cramped the soul of man in its environments, and placed him upon a pinnacle to be pointed at, either as a leader of false teachings, or to be led by others, life demands, hence the narrow groove in which he has been placed has galled his soul like so many chains of thralldom, binding him in thought a thousand times worse than the chains of slavery upon a hampered people. The day has passed when the few shall do the thinking for the multitude, but each and every soul shall be stirred into self action, and shall take upon themselves the task of self-living, when they shall become individualized as conscious entities upon this earth plane, and shall so arm themselves against the shafts of bigotry and creedalism that they shall make for themselves a strong defense. Chains of light shall bind me to the glorious

way. Evermore to guide us as we upward stray, To that land of beauty and of love so bright, Where the bonds of harmony holdeth all aright.

Written for The Better Way.

A Subtle Barrier. BY ELIZA LAMB MARTYN.

There comes a time when the belief becomes pernicious that the ideals we failed to reach in this life will be clasped in some more congenial future.

While it is true that many gifted ones are kept from their full estate by environment, and equally true that they are slaves to hard circumstance and life's turnioil, yet that condition is an effect. The cause lies in their own undeveloped souls, and not in externals. Perhaps the lack is sufficient energy, that would enable them to surmount the obstacles. While in this weak and therefore helpless condition, let the hope of a realization of their grandest thought in some June, and Miss Helen S. Reed, of the strength and a larger growth. But when become a barrier to further progress,

> There must be new reachings out, pioneer movements, breaking new roads. building up of new environment, as far attend the Spiritualists' meetings. as ability will permit, or a retrograde movement begins. Then it is we must face the fact that no ideal can 'ever be reached in any future without strivings, and if by striving now we fail to reach the ideal of to-day, we can never attain any grander one until we hold within our arms that which beckons us now, Nothing beckons us that may not be ours now. We cease to progress when we wait for favoring winds.

Written for The Better Way. COME TO THE FRONT!

BY ALLIE LINDSAY LYNCH.

A strong, grand writer is Myra F. Paine. In some way she must have glad tidings of a great joy, and instead some of Tom Paine's blood in her veins. of fearing death as the king of terrors, If each reader of THE BETTER WAY has not carefully perused her article in No. has lost its sting, the grave its victory!" 14, entitled, "Woman, The Savior of the World," let me entreat them to look up mediums who are doing all in their the paper and now do so. It is such a sensible article, and graces our "Ladies" writer to lead us by her strong light, more often.

But it's rather startling to me to read n close proximity to this writer, a poem that contains the following:

They teach us all of a Savior friend. Who shed Ilis blood for me They teach of the life that has no end, Of the cross that sets us free,

I don't wish to wound this writer, but I would warn her that spirits who teach" thus must be very ignorant and earth-bound, and she had best pray them away, for they do not tell the truth, or being upon this planet occupies and the broadest word in Spiritualism's plat-

I have been reading a clipping sent me by a friend. It is Ingersoll's eloquent place of happiness or misery, according bodied in that individual. Something tribute to Walt Whitman. There are to behavior in this life.- Japanese Bible. of importance attaches itself to this view many sentences therein that are whole sernious-of course, not orthodox ones ward from yourselves and take and hold |-for their full measure of wholesome lessons and truths. One of these I feel that life is worth living rightly, and with like taking for the heading of a lengthy that a man is but half alive in this life,

Methinks, to-day, as I look outward mold," who "pretend that love is a duty rather than a passion-a kind of selflearned by close application and study denial-not an overmastering joy," who, in the sphere of spirit, which I have "in the presence of sincerity, of truth, been permitted to enter, that there has cast down their eyes," etc., adding, "to

Ingersoll says the American people

1855 Whitman's "Leaves of Grass," but he and we know that hypocricy still is 'adorned with a blush," and fearful lest "adorned with a blush," and fearful lest it venture too boldly to use reason. It is painfully plain to me that there is less development in the minds of my Southern sisters than those of the Northern women, and a great need of fearless writers coming to their rescue and in their midst. I often hear "woman's rights" women sneered at, and as often stand up for these more progressive ones if it is not an absolute rudeness to do so. I think I have yet to meet the real Southern woman—unless a Spiritualist—whom I have heard express a word

\*\*MROOKLYN, N. Y.

\*\*Conservatory Hall, Bedford avenue corner of Fullon after. W. J. Band, Sec. 1 Fullon at and so yet. It is most any press. The Progressive Spiritualists hold their weekly conference welcomed. Daniel Coons, Press. The Progressive Spiritualists hold their weekly conference welcomed. The progressive Spiritualists hold their weekly conference welcomed. At Conference Meeting is also held every Tuessay evening at 8 o'clock. All invited; seats free. S. Bogart, Press. A Conference Meeting is also held every Tuessay evening at 8 o'clock. All invited; seats free. S. Bogart, Press. A Conference Meeting is also held every Tuessay evening at 8 o'clock. All invited; seats free. S. Bogart, Press. Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and Sonth Second street. Meetings are held every Saturday evening at 8 o'clock in the parlors of Mrs. Beatings are held every Sanday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 28 Franklin avenue near DeKalb. lived and flourished, and passed, only is painfully plain to me that there is less their places; but where are those of the ern sisters than those of the Northern same people which have been misled alist-whom I have heard express a word and misguided by false teachings and in favor of suffrage. Still there may be such scattered here and there, but if cincinnation.

The Psychic Research Society meets every Sunday afternoon at Douglas Casile Hall, northwest corner stath and Walnut, at 3 o'clock. Admission free Goods peakers, All Invited.

The Society of Union Sprittmalists meets at G. A. R. Hall, 115 W. Skith street, every Sunday morning at 10.0, and in the evening at 7.30. Good speakers and anusic. Morning services, free; every sunday morning, 13 cents.

The Society of Union Sprittmalists meets at G. A. R. Hall, 115 W. Skith street, every Sunday morning at 10.0, and in the evening at 7.30. Good speakers and anusic. Morning services, free; evening, 13 cents.

The Psychic Research Society meets every Sunday and the society of Union Sprittmalists meets at G. A. R. Hall, 115 W. Skith street, every Sunday morning at 10.0, and in the evening at 7.30. Good speakers and anusic. Morning services, free; evening, 13 cents. there has not been that development to many men and women who are Spirituround out his nature which the present alists, but too cowardly to avow the same, and in hypocricy flock with our foes. It is so everywhere. What an army we could marshall if everyone was free from taint of hypocricy! And what a world we would have!

"AH. YES!"

To the Editor of The Better Way.

I have just finished reading an article in your valuable paper, entitled, "Ah, Yes," by W. M. Phillips, which seems to me to strike the keynote in regard to the duty of every honest Spiritualiststanding by his colors or what he knows to be truth.

If everyone would do this, Spiritualism would soon be the popular ism of the day, and more interest would be manifested by those who do not understand our beautiful philosophy.

I sometimes ask myself the question, why are Spiritualists so indifferent, and why do they take so little interest in the cause? If it is true that our loved ones can return and commune with us, and we are satisfied that such is the case, then why not spread the glad tidings to those who are in darkness, doubt and despair, instead of leaving the work for spirits to do.

We cannot shirk our responsibilities, neglect our mediums and meetings while we are in search of more congenial surroundings in some Unitarian or Universalist Church, trying to be on the popular side.

A few months ago, while lecturing in Detroit, a Spiritualist (so-called) said to me: "I thought I would come over and hear your lecture, being slightly acfuture cheer them. Then constant striv- quainted and having heard you before, matical honors of that institution last ings, supported by this hope, will evolve although I seldom attend any Spiritualist meetings; I am so interested in the Harvard Annex, who won the Sargent prize for Latin translation, are not exceptional instances of talent and intellectual capacity, but illustrations of exceptional opportunity.

In whatever capacity women are employed, they prove themselves the equals, at least, of men which is creditable to become a barrier to further progress. but was informed by a friend that his absence was owing to his having joined the Unitarian choir, and had no time to

I remained over the next Sabbath in order to hear Bishop A. Beals, who was lecturing for the same society, and was somewhat pleased at the remarks of the guides, who seemed to feel it their duty to point out the mistakes the professed Spiritualists were making in that direction. It was a grand lecture, and one that we are in hopes will accomplish much good.

Yes, I do believe and know that if we were one-half as zealous in our work as our orthodox people, it would not be long before there would be a suitable hall or building in every town, village or hamlet, where the people could hear the we would be able to exclaim: "Death We know there are a great many honest nower to advance the cause of truth, and many thousands of Spiritualists who are Department" so well, that I implore this doing the same, but for those who are yet too weak to stand alone, we would say to you, ask for strength and it shall be given you, and if you are on the side of right; although you may seem to be alone, you will be in the majority, for you are encompassed by an innumerable cloud of witnesses who understand your case perfectly, and although you may be deserted by earthly friends and persedeserted by earthry friends and persecuted by your enemies, if you persevere to the end, you shall come off more than conqueror, and shall have the satisfaction of knowing you did your duty.

Fraternally, NELLIE'S, BAADE.

HOW THEY TESTIFY.

The souls of men, after their departure from their bodies, are rewarded in a

Life forever runs its endless race, and, like a line, death but divides the space.-Druid's Belief. My failings make me but too sensible

Dwight Hall, 514 Tremontatreet, opposite Berkeley. Spiritual meetings at 2:30, with developing
circle at it a. m. Good speakers and mediums.
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The Echo Spiritualista Meetings will be held in
America Hall, 724 Washington street, at 10:30, 230,
1:30 and Thursday at 3 u. m. Unexcelled test and
speaking mediums. Music. Dr. W. A. Hale.
Twillight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb,
conductor.

suddetor. Eagle Hall, 616 Washington street. Spiritual neetings at 10:30, 2:30 and 7:30, F. W. Mathews.

BALTOHORK, MD. Religio Philosophical Association meets every landay. George Koch, Secretary.

The Spiritual Progressive Society meets at Eng-tert Hull, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month. American Health College, Free college, Full instruction. Prof. J. B. Camphell having estab-lished his superfur Vitapathic system and erected his college now furnishes college instruction free to prepared studens. Also prescribes for the sick free at the American Health College, Fairmount, Clucinnait, Oblo. Also Sunday free religious meet-lings for everybody.

CILICAGO, 114.

Martine's Hall, 55 South Ada street, Mrs. Cora I.
V. Richmond will lecture at 19:55 a. m. and 7:45,
every Sunday.

Meltimis Society, Douglas Hall, Thirty-fifth st.,
near Indiana avenue. Lecture at 24 p. m. every
Sunday.

People's Society, Bricklayers' Hall, 45 South
Peorla street, at 2.9 p. m. every Sunday.

L. S. Jenifer, Pres dent,
Fifth Avenue Hall, 18 Fifth avenue. Meeting
at 2.56 p. m. every Sunday evening at 8
o'clock at Rricklayers' Hall 38 South Peorla at
Mrs. S. F. DeWolfe, President.

Metcait Hall, 139 Twenty-second street. Bevel
soling circle in the afterhoon and tests and pay-

Mrs. S. F. DeWolfe, President,
Metcaif Hall, 139 Twenty-second street. Devel
uplny circle in the afternoon and tests and psychometry in the evening.
Progressive spiritualists, Bricklayers' Hall, 93
South Peoria street on Sunday at 8 p. m.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Coit, Pres. CLEVELAND, O.

The Lyceum meet at Memorial Hall; services every bunday evening. Thomas Lees, Secretary.

CAMBRIDGEPORT, MASS. Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 548 Main st.

The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary.

FITCH BURG, MASS. The First Society meet, every Sunday afternoon nd evening. Mrs. E. S. Loring, Secretary.

PT, WORTH, TEXAS. The First Spiritualist Society has been organized. The Ladies Society meets every Wednesday afternoon. W. H. Rollins, 916 East Fifteenth st.

GRAND BAPIDS, MICH.

The Progressive Spiritualists Society meet every unday at 10 a.m. and 7:30 p.m. at Greenwood Hall, 4 Canal street. Ars. E. F. Josselyn, Pres.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Mansun Hall, cor. Washington and Alabama streets. Thursday evening at 7:45.

The Mediums' Home Society meets at English's Hall, North Meridian street near the Circle. Sunday morning at 10:30 and in the evening at 7:30. Tuesday evening at 2:30 o'clock. D. A. Raiston.

NEW YORK, N. V.

The Progressive Spiritualists hold services every Sonday at 3 and 8 p. m., at A resoum hall, 57 west Twenty-lifth street, northeast corner 6th svenne. Conductor, G. G. W. Van Horn, Conductor, G. G. W. Van Horn, Conductor, The People's Spiritual Meeting every Studay evening at Mrs. Morrel'a parlor, 310 West Forty-elght street. Mediums' meeting Tuesday 8 p. m. The New York Psychical Society meets every Wednesday evening at Ko Sixth avenue. Speakers and medium as always present. The public invited J. H. Snipes, president, 38 Broadway.

The Mest Society of Spiritualists convenes every Studay at 10:30 a. m., 243 and 7:30 p. m. at Adelphi Hall, curner Filty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

NEW BEDFORD, MASS. The First Society of Spiritualists meet every Sunday afternoon and evening.

NEW ORLKANS, LA.

The New Orleans Association of Spiritualists meet at the hall of the Areny of Northern Vir-ginia, 50 Cump street, every Sunday evening at 7:30. J. W. Allen, President.

PRILADELPHIA, PA.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Gardes.

Joseph Wood, President, Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Ninhand Spring Garden at.

J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. in. Conference and Lycoum. Win. Albott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave.

Petershind, Pa.

PITTSBURG, CA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10.4, and in the evening at 7:30. Children's Lyceum at 2p. m. at their hall, 8 Sixih street. J. H. Lohmeyer, Sec. PROVIDENCE, B. 1.

The Progressive Association meet every Sunday at Sinde's Hall, at 2:30 and 7:30 p. m.; lyceum at 1 PORTLAND, MK. The First Society meet every Sunday at Will-lams' Hall at 220 and 7:30 p. m.

The Spiritualists of Rochester meet every Sun-day evening at 7:30 o'clock in Odd Fellows Build-ing, North Clinton atreet. H. D. King, Pres.

BARATONIA, N. Y. The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

The Pirst Society of Progressive Spiritualists holds meetings every Stunday evening at 7:30 in Keuman Building, corner Broadway and Third streets. Ladies Seciety and supperevery Thursday Progressive Spiritual Association No. 2 meets at atar Ifail, corner of Fourth and Fulton streets every Stunday. Entrance on Patiton street.

WORCHSTER, MARS,
The Association meet Sunday evening at 7-m.

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THROUGH THE CRUCIBLE.

An Inspirational Story. BY J. WHITTEMORE, M. D. CHAPTER XVIII.

(Continued.)

so the first shall be last and the last first.

l assume the responsibility."-jackson. The question now arose when and by whom was Mrs. La Rue to be introduced to her stepson. At was a matter of great uncertainty how long Julian might live; the parties thought it had better be done while he was alive.

Dr. Phillips nothing loth volunteered his services to give the introduction. He had so long all but hated the woman that he had little disposition to spare her feelings. He had hitherto done it would not change his course or smooth his speech in this service. He had all the evidence he thought necessary and felt sure she could not violate her pledge. but to make assurance doubly sure he consulted an eminent lawyer, and gave him a supposed case parallel to the one in hand and was assured that the proof was complete and even if she should choose to, she could not go back on her word. Then with the utmost confidence he called on Mrs. La Rue. He went early in the afternoon that he might have ample time to complete the business before night.

Mrs. La Rue received the doctor with a show of courtesy, but with trepidation, hardly divining what his errand could be. The doctor began:

"How is your son to day, Mrs. I.a Rue?" Feeling a little more at ease, she

"Julian seems quite free from pain, but the doctor thinks he can live but a few days at longest."

"Who manages his case as chief physician?" "Dr. Harvey is still leading physician,

but has others in counsel." "How do you like Dr. Harvey, madam?"

"O, everybody likes Harvey, he is very kind and attentive, and Julian clings to him like a brother. Even when he is the most raving he is always calling for Had Harvey.' "Of course the doctor don't work for

nothing." "He will have all he asks, I don't care

how much."

"Now, Mrs. La Rue, I have a story to tell you, it may take me an hour to finish it. Can you give me your attention for that length of time?"

"Why, yes, sir; if it is anything that concerns me, I can."

"It does concern you and will interest you to the end.' "Well, proceed with your story, doc

tor." "I believe I have got a clue to the mur

dered boy." "O, is he alive; is it possible?"

"That may be; yes, it is possible he can be found. Did you have the care of him when a babe at any time?" "Yes, he was under my charge for al-

most a vear."

"Now, Madam La Rue, you know that if he should turn up alive you are just as guilty in the sight of heaven and of justice as though you had actually killed him:" "I suppose so, but O! doctor, spare me,

I can't help it now."

"Well, I will spare you because I hope and believe you will do your whole duty in the future.'

"I certainly shall, Dr. Phillips, do all I can to redeem the past."

"Of course you have seen the child undressed, and do you remember anything peculiar about his body?"

"O yes, there were some very curious marks on his hips and legs, and something resembling the scar of a burn or a scald on his chest, almost exactly like the scar on his mother's face,"

The old gentleman then drew from his ample pocket some carefully rolled papers and spread them out on the table near which he sat, and asked:

"Do you see anything here resembling the marks on the boy Willie, Mrs. La

The woman was greatly agitated and turned almost deadly pale, but she man-

aged tremblingly to say: "Yes, sir, I think so," The doctor fearing she would faint,

said: "Don't be frightened, you are not to gle copies 25 cents.

be hurt; this is all for your good." Then with an effort she said distinctly:

"Yes, doctor, the marks were very much like those-almost exactly as near as can be pictured."

W. P. Grant."

asked a string of question in a breath.

New York?"

substance what other evidence he had side of progress, humanity and a better found, even the opinion of the lawyer, civilization. Before he was hardly through Mrs. La I dimly guess, from blessings known, Rue cried out excitedly:

"O doctor, don't keep me in suspense, I am satisfied, fully satisfied, please do show me the man. Have I ever seen him? Do please tell me who he is, this tion suspense will kill me!"

"Would you like to have him prove to be Dr. Harvey?" With a kind of nervous laugh, half pain and half merriment, she said:

"Ves, I would like that: I hope he will be as good a man as Harvey, anyway, but I fear not."

"Well, Mrs. La Rue, the man we call Dr. Horace F. Harvey is the man; his real name is William Phillip Grant," Mrs. La Rue said faintly:

"Thank God."

Then wavered in her chair and would have fallen to the floor had not the old only so far as policy dictated, and he man caught and supported her. With difficulty he got her to a sofa and called

Dr. Harvey had just come in to see Julian, and came to the aid of the fainting woman. She was soon restored to to speak she addressing Dr. Phillips and pointing to Harvey, who was on his feet ready to leave, she asked:

"Does he know about it?"

"Yes, I think he knows the whole story, don't you Harvey?"

"Yes, I suppose I know my name is William P. Grant."

Then said Mrs. La Rue:

"This has been a terrible business all these miserable years, but I am thankful as my son and wish I was worthy to be called mother. But I shall never expect that. I am glad it proves to be you."

Harvey hardly knew what to reply, he was taken by surprise, not expecting the aunouncement at that time. He did not know Phillips was there. So he did not directly reply at all. He simply said:

"I left Julian in a very bad condition and must be excused to return to him at once. Dr. Phillips will you go with me to see him?"

So they hastened out together, and Mrs La Rue was left alone with her thoughts. After becoming a little composed she followed them to Julian's room. The sick man was raving again. He was cursing his attendants, ordering out his carriage, demanding brandy, calling for Had Harvey, and struggling to get out of bed, cursing some imaginary woman-all by turns. The physicians thought that when this paroxism was over and reaction came on he would mother she made all haste to send for a priest to administer "extreme unction." By the time the holy man arrived Julian was semi-conscious, and gave some feeble responses to the mummery of the priest. The priest departed with a fuller purse, well satisfied. Possibly he thought he had fitted up the soul of Julian Grant for heaven. Alas! what stupid folly. Very soon after the ceremony was over Harvey returned to Julian. He was resting quietly and seemed to be in his right mind. In a whisper he said:

"Now that that stupid ceremony is over they think I'm going to die, but I feeling better to-day."

"Do you imagine that ceremony does any good, Julian?"

He spoke a little stronger.

to die: vou'll bring me out all right. I'm getting better fast."

Then he began to talk incoherently again, and had a powerful opiate. For the next three days he gradually grew weaker, but for the most part of the time he was quiet and partially conscious. But said all the while:

"I'm getting better." [To be Continued]

LITERARY.

God in the Constitution. By Robert \$1.00. 12 pages. H. L. Green, publisher Buffalo, N. Y.

Chaney's Annual with The Magio Circle. An astrological almanac for 1891. Published by The Magic Circle Publish-

ing Co., St. Louis, Mo. Price 25 cents. Esoteric for November contains as usual interesting articles on astrology, spiritual science, astronomy, etc. Address, 478 Shawmut avenue, Boston. Sin-

The Emperor of Austria is no believer in capital punishment. Recently a death warrant was brought to him to sign; he refused to affix his name to the warrant, "Well, Mrs. La Rue, a fellow has turned which he tore in pieces. This is the best about the right age, he calls himself head doing for some time. Its influence thirty-three years old and I believe he is is worth much at the present time, when the question of capital punishment is The woman was terribly excited and being so generally discussed. The day is equal to anything I have ever heard or read will come when enlightened and civil-"Who is he? Where is he? Where ized men will no more think of slaying did you find him? Where did he come their fellow men through the machinery from? Have I ever seen him? Is he in of law than they now think of taking the life of those who in their judgment are know and as far as possible keep the vidually, but we each have some influname and identity of Dr. Harvey out of ence and it is our duty to throw the

of greater out of sight .- Whittier.

Passed to spirit life from Liberal, Mo., Oct. 21, 1890, Miss Verona Viena Thompson, aged 19 years, I mouth and 19 days. Disease, consump-

This fair young girl was greatly beloved by all. She was gentle, kind and thoughtful, carnest and true.

A brother Elmer Ell , a sister Leona Luis . who had preceded her from the same disease. and an iniant sister Leona Love , now grown to womanhood in spirit life, met her at the threshold and welcomed her to their bright home above. She was seen by her mother at the funeral standing beside the speaker.

At the special request of the deceased the funeral discourse was delivered and appropriate poem read and hymns sung by the undersigned. The pall bearers were six young la dies. The brief service at the grave included the strewing of flowers and evergreens upon J. MADISON ALLEN.

Since hundreds of your readers may by me be claimed as friends, whose sympathies will be a solace to my lacerated spirit, I sincerely ask of you to publish the terrible accident that befell my youngest son at Ransas City, Mo., November 4th, and is thus described in the Kansas City papers:

"At io o'clock this morning the packing house of Jacob Dold's was the scence of the consciousness. As soon as she was able awful death of Aaron Cook. He was at work on the scaffold just behind the great twelvefoot fly-wheel, lost his balance, the wheel caught his clothing and he flew round and round, no one knows how many times. With each revolution his head struck a projecting him further pain. The skull was broken on gave many interesting and convincing tests. each side and the brains protruded, and he was mangled beyond recognition."

With the awful and heart-rending news from tics knew of even a tithe of the joy of that soul-meeting of father and son. I have had it is no worse. I heartily welcome you trials and bereavements before, but the glory Nickless. of spirit communion never seem so incalculably glorious before. Not for the untold wealth of worlds would I part with it; seen and sensed. as it was, through a flood of tears.

Truly, THOMAS COOK.

Brooklyn, N. Y.

Brooklyn spiritual news is well reported in our paper, yet I desire to add my testimony to that of others.

Never was the cause of Spiritualism in more prosperous state than at present. There is great awakening throughout the city. There are public meetings every night in the week, and they are thronged with intelligent, enthu siastic audiences. We have marvelous healers who are making cures where the leading specialists of the medical profession have utterly failed. Dr. Rhouer, the spiritual healer, is stopping at my house, 402 State street, and has been very successful in treating the most difficult cases. Prof. Kiddle has been suffering from loss of sight for some months, and has had the most eminent men in the medical profession treat his case, yet, notwithstanding he was growing worse, and found it necessary to have an attendant when he went out for a walk. Dr. Rhouer is now treating him, and on his first visit gave him his first ray of hope, and I now feel confident that he will be restored and enpass away. When this was told his abled to continue the great work of spiritual enlightenment.

Mr. Colville's guides, in a spiritual reading of Mr. Kiddle ten years ago, in my parlors, named him the "Beacon Light from the shore," and well has he fulfilled his mission.

Mrs. Annie Konig, the Brooklyn medium has been blind for over a year; she has been in the hospital and under the care of able physicians, and it only aggravated the case, and they advised her to have one of her eyes re moved. She is now recovering under the treatment of Dr. Rhouer.

Mrs. Walton, an influential and highly es teemed lady, one of the oldest and best medi ums in Brooklyn, has been afficted with blind ness, and has been under the care of one of our leading specialists for the eye, who failed to benefit her. She has received substantial benefit from Dr. Rhouer's visits; she was unacan't accommodate them just now, I'm ble to read a newspaper or thread a needle. She can now do both.

Madame Dis Debar is located in Brooklyn, and is giving remarkable tests.

Mrs. Stinson Smith, the mother-in-law of Brick Pomeroy, gave a very interesting account "Of course, if a fellow has got to die it of a private sitting she had with the madame before a large audience of the Spiritual Helpsaves him from hell, but I'm not going ing Hand, which meets every Thursday evening at 200 Fulton street, at which Mrs. Smith is chairman. She stated that it was the best communication she has ever had from the have had very remarkable ones. Brick Pomeroy says the communication was the most remarkable he had ever heard or read of. It was written between two pads held by Mrs Smith without pen or pencil. The madame did not touch the paper. Mrs. Smith heard the writing while she held the paper.

The madame promised to be present at the Spiritual Helping Hand, and if possible her guides would give a picture.

I am endeavoring to start a home for me dinms who need assistance in their declining G. Ingersoll. Price 10 cents. 12 copies years. Madame Dis De Bar has given me the first donation for this purpose. She is to give a benefit seauce in my parlors for Mr. Latham, a medium of forty years—associated with Addrew Jackson Davis in his earlier years.

Mrs. Mott-Kuight, the materializing me dium, and Mrs. Porter, the daughter of E. V Wilson, are doing a grand work in Brooklyn. Mr. Fletcher has returned and resumed his abors at Conservatory Hall. He met with a

warm reception. He has numerous devoted friends and adulters in Brooklyn. Mr. Colville is giving a course of lectures on Spiritual Realing. It is conceded that, as a teacher in the spiritual vineyard, he has no superior. His great reputation draws all

Brother Melcher, if ever you come to Brook lyn again and attend our conference, please re' port your presence that we may have the pleasure of taking you by the hand and hearing your up having all of these marks on him, and thing we have ever heard of a crowned voice from the platform. I have never ceased to regret that I did not know you were present at our conference some two years ago that I might thank you personally for your able articles, and especially the one on Self Cure, which

classes to his hall: Jews, Catholics, Protestants,

as well as Christian Scientists and Spiritual-

Fraternally yours,
MRS. EMILY B. RUGGLES.

Summerland Camp Meeting.

of on the subject.

At the last Sunday meeting Mr. A. P. Miller of St. Paul, Minn., read a long extract of the "The only way to answer all these no benefit to society. But when this action of the St. Paul, Minn., Spiritual Alliance and Liberals concerning the condemnation of questions in one is to tell you my story." hour of splendid enlightment will arise, Dr. Walter E. Reid. In the remarks Brother Then he proceeded and gave as full a depends in a measure on each one of us. Dawbarn read a letter from Mr. Boozer, of narrative of what our readers already We may be of small consequence indi- Grand Rapids, Mich., which showed that Mr. Reid was not prosecuted for his mediumship, but for obtaining money under false pretenses; his mediumship had nothing to do with the insight. Then he proceeded to show in whole weight of that influence on the dictment or sentence. Professor Loveland believed in a mediums' protective association, and that any law now pending should be repealed. The following resolutions were unanimously accepted, viz.:

Resolved. That we arge the mediums of the truth.

country to organize a National Mediums' Defense Association, for the purpose of securing funds, employing counsel, and commanding such other aid as may be necessary for defense in the unjust and un-American war which bigotry and intolerance have inaugurated

against them. Resolved. That we urge the Spiritualists of the country to unite with the Liberals in demanding the repeal of those sections of the postal laws relating to the mailing of so-called obscene and fraudulent matter, under which, and through the abuse of which, Liberals and Spiritualists are sent to prison for the mere xpression of opinions and the mere exercise of the highest psychic powers, thus converting very letter-box into a steel-trap to catch Liberals and aid bigotry in the suppression of lib-

Resolved. That, in our judgment, the time ins arrived for Spiritualists and Liberals to unite in some political movement or action, to the end that free thought, free speech and a free press may not be suppressed by a code of laws more rigorous than the infamous Blue Laws of our Puritan ancestors.

In the evening there was a grand good-bye social gathering in the tent. Everybody was there, and the evening was passed in rural chats, good wishes, and hopes that we'll all

Sunday, October 26th.—Morning services, President Williams in the chair. Dr. and Mrs. Rurl, song, "Good Times Coming;" poem-"Light, Man, Light!" song, "There is a Glori ous Home Over There." Professor Loveland who occupied the platform in the morning, for his subject, "Applications of Some Demonstrabeam, and the first turn broke his neck, saving ble Principles of Science." Mrs. Dr. Nickless Afternoon. Song, "Dreamland Faces," Mrs. Williams and the chorus by the choir original poem, "Summerland," by Mr. La another son in the city, also came the spirit of baby-boy. And oh, how I could wish that skep- alism Without Mediumship," His lecture was very practical and was enjoyed by all. Spirit messages and descriptions were given by Mrs.

> Evening services (were formal. Remarks by resident Williams, David Davis, Dr. Nickless. M18. Logan, Mrs. Weeks-Wright, Charles Dawbarn, Mrs. Minnle Drake, Mrs. Edith E. R. Nickless and Prof. Loveland, which thus ended the campineeting of Summerland.

On Monday everybody was packing trunks and making arrangements to get away. The old soldiers indulged in a bean bake, and David Davis gave an address. Henry Allen, the musical medium, gave a complimentary seauce in honor of the mediums of the camp.

Some of the campers remain until next week but most went to their homes on Monday.

Springfield, Mass.

Probably a few lines from Springfield may not be amiss to many readers of your excellent

paper, so I sit down to pen a few to you. This is a busy city and full of good folks, and is well represented in the spiritual philosophy and truth, as well as its friends to THE BETTER WAY, which I am pleased to find there, and so highly spoken of and duly appreciated.

You must certainly be proud of your work and the cause you so ably expound in your popular and much sought for paper-THE BET-TER WAY-for where I go I find it spoken of as a favorite and a choice of our people. The Society of Spiritualists here have a most

excellent hall to hold their meetings in, really the finest I ever knew our spiritual friends to be so fortunate to convene in. The society is composed of the best people here, and representing the brain and intellect of the community here in this delightful city. Spiritualism is not dead here, but alive to all

and is on the march to a greater and still wider field of usefulness than ever before. Many good mediums are here, and doing each thei good work and being duly rewarded thereby.

Let me here speak of Dr. H. G. Hawkins, the magnetic physician, so very successful in his healing. He has been here for a few years, and has become one of the best of our magnetic physicians, being possessed with the natural gifts of healing and clarrvoyance, which make him second to none. His personal magnetic atmosphere is of itself sufficient to recommend him to the most sensitive person. Being a young man and habits of temperate nature. recommends him naturally to all. He is meet ing with good results in his administrations His wife is also a fine medium, as are his chil dren, who are also blest with this heavenly gift of the spirit. His office is 149 State street, this

I would here state that I wish to tender my thanks to those dear friends who have so kindly tendered me such a welcome here. It is such deeds as these that make life's pathway the spirit world. She said you know I consider I brighter of having journeyed with , such souls as they.

In conclusion, I would say I wish you hearty Thanksgiving, and that during your attack on "Turkey" you may not fall in the hands of "Greece." With best of wishes, W. L. JACK, M. D.

Springfield, Mo.

The Spiritualists of this city were not dead. but asleep, who awoke to see the necessity of an organization for this city and vicinity on October a6th.

A goodly number of the faithful met at the residence of Professor W. J. Black on the aforesaid evening. Mr. J. R. Alter was called to the chair, and S. A. Dixon, Secretary pro tem. After the usual amount of talk, the society proceeded to the election of officers. Prof. W. J. Black was elected President; John A. Shank, Vice President; S. A. Dixon, Secretary; E. Sanders, Treasurer. Trustees: F. J. Underwood L. M. Williams and Mrs. R. C. Black.

This completing the work of organization for the evening, our worthy friend, Mr. Ornerod, o trance medium of Kansas City, being present. was controled, and he gave us a very good talk of twenty minutes, encouraging us in our new undertaking, promising us success for the society, with a bright future. All of which we hope may come true. After the lecture there vere many tests given by the control, and I think every one recognized. This ended our first meeting, which was certainly a grand suc-

At our next meeting the name of society, constitution and by-laws were adopted, "The Progressive Society of Spiritualists of Springfield" being the name, which name certainly indicates our motto-progression. To let the many readers of THE BETTER WAY

know that we are alive and mean business, will say the trustees have leased the G. A. R. hall on Commercial street, opposite the Ozark hotel, for one year, and the same being paid for for that time. We hold public meetings every Sunday evening at 7:30 p. m.
Spiritualists stopping off at our city will find

home with us. Spiritualists contemplating making a change of location, we would welcome them. Any information regarding our city and country, with its many advantages. will be cheerfully given by addressing Prof. W. J. Black or the undersigned.

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Read THE FLAMING SWORD A good independent state writing or materializing medium would do well here. Any lecturers passing through our city could stop off and give us a few lectures, would be received with thanks. Please address the undersigned before coming. With the best wishes for The Better Way and the cause, I remain yours for truth.

S. A. Dixon, See y.

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"Have you seen any?"

some startling incidents."

"For example?"

The man of second sight, though to her more deeply, convincing their abilioutward appearance would not inspire ty to converse from exalted spheres and very much with the belief that the ma-limpart knowledge and opinions as viewterial scales had fallen from his eyes, ed from their habitations and progresbegan thus—the writer bearing witness sion, and how well they have succeeded to that effect:

"It was down in the Louisiana bayous You will readily see the application apthat I was working aboard a schooner. plies to the generality of humanity, Sy Smith was my shipmate-slept in the therefore, its production. same bunk with me. One night Sy took a furlough as we were lying aside the edge; as light causes all objects to be rewharf of a way station. Sy was in the habit of taking a nip once in a while, knowledge cause the development of all but nobody thought anything of that laws. As I draw near to communicate because he never allowed it to interfere with his work. Nine o'clock I turned in. Never thought of Sy, because I didn't fleeting fast, but I see shadows there. look for him any too early. I didn't White lilies that speak volumes of love, know how long I slept, but suddenly I was awakened by a noise that startled light, maybe it reflects a shadow. So me. It was like a gust of wind passing my young friend remember, while you through the cabin and then slamming the door with all the force possible without breaking in the door. I jumped pain you to look upon. All looks bright up in bed. But great heavens what did now for your future, but will always I see before me? Sy-drenching wet and hair matted like one that had been drowned. His face was swollen, his eyes bursting from its sockets, and after look- there were inserted some hieroglyphics ing down upon the bed for a moment, began to crawl in, stepping over me in concordia ex ascordia umbra, from so doing at my feet. But before he was union of hearts comes light, from disfairly in I was out-made for the cabin cord comes darkness, the appearance a door and rushed out on deck."

"Well, could you see-had you a light?" queried a bystander.

"Nary a light. If I had had a light I wouldn't have thought anything about it. But because I could see him in the light is truth and your spiritual eyes are dark I knew it wasn't Sy himself, but the organs which receive it for the soul's his ghost, i. e., his spirit. I had seen too contemplation. Like golden exaltation many not to know a spirit from a mortal, but I had never seen one so hideous—so bloated as this one. I have seen some thought will break forth a rose whose shows herself occasionally, or to warn me of something. I have seen my old for people who said I was correct. Some believed I was honest, others that I was let it go at that."

"And what about Sy?" interrupted the

"Oh, I forgot. I stood on deck awhile, then went below and bunked in the man on deck was the mate. I didn't know it was he, but I heard somebody scuffling around. Suddenly his voice came thundering down the hatchway: 'All hands on deck-man overboard!'-The first impression that dawned on me, curdling my blood, was that it was Sy Smith. The next was to rush for my cabin to assure myself that Sy was either there or not there. He was not there. I then hurried on deck. All hands were looking over the sides of the vessel towards the wharf. I knew what I was going to see, but appeared as curious as the rest. It was Sy Smith-looking just exactly as I had seen him-drenching wet, matted hair, bloated face and eyes popping out of his head. He must have been drinking the night before, and in trying to get aboard fallen in between the schooner and the wharf, and being drawn under by the rocking of the vessel was drowned. And when released from the body, his spirit continued the journey, seeking his bunk; and I as a clairvoyant saw this part of the tragedy. I saw him every night after that for a month. Either he would pass me by when on deck, or while going down the hatchway, but never in the cabin. I suppose he had sense enough to know that I wouldn't like it or my guardian spirit prevented it. But every time I saw him he looked better. The last time was in broad daylight. He suddenly stopped in front of me, looked me in the face and then smiled. I stopped in my walk when I saw that, thinking he was going to say something by signs. He did; for he nodded his head two or three times, then extended his hand to me, and shook it up and down as if he was really holding my hand, and then vanished. I felt that it meant 'good bye,' and I haven't seen him since. Spirits, you know, always look carthly at first and show themselves just as they died. But when they begin to understand spirit life, they outgrow old conditions-the bent of the mind moulding the spirit into shape and in harmony with its surroundings." HAWKEYE.

Written for The Better Way.

INTERESTING PHENOMENA. BY DR. J. L. ZELL.

I will now begin according to promise giving my knowledge of the phenomena of Spiritism, and experiences of very many of its phases through different instrumentalities, and as an initiatory article will give a communication received by a young lady of this place, somewhat skeptical, upon the subject of spirit return. She being a pupil of the Central High School, was curious to test the ability of disembodied intelligence in preparing a composition upon a subject | transit of railroad trains.

given her by the teacher, "Light," the result being so astounding and so closely allied to her life and in the nature of prophecy that she has refrained its publicity until now. Upon the date of its reception she repaired to the residence of Mrs. Anna Cissua, of Dayton, O., with closed double slates in the broad light of day, exacting no conditions save that of "Many a one, and in connection with the slates being in view during the writing. The subject "Light" being auticipated by the control, of course interested the communication will bear witness.

Communication. - "Light is knowlflected to the eye, so does the light of with you, I receive a light and happiness in my spirit home. Light is fleeting, that linger around you however dim the seek the bright rays that shine around you, not to let a shadow fall that would need your care while loving angels will help guard and guide you by the light of love and all that is good. I will say which our types could not imitate) ex bright or great light is indicative of the revelation of truth. The atmosphere of light above the heavenly societies are indiscribably beautiful, some of them are silver, some of golden hue. Spiritual of the dawn will you see all the light of the true and light you seek, and every very beautiful-especially my sister, who thorns cannot harm you. Wisdom floods the atmosphere with light. Your love of God kindles your sun. All the good mother and others that I have described | you desire, my young friend, you will receive by the unfoldment and growth of your intellect. Send your thoughts out a fraud, and was posted. But that didn't on pure waters and the voyage will never bother me any. I knew what I knew and prove a wreck; they will return laden with treasure which will bring you everlasting happiness. You have a bright band of spirits with you, who are happy in trying to improve and advance you in knowledge. While we may not give you store-room. Next morning the first just what you ask, we will always be happy in giving you what we can by you making conditions. Power is limited and we must close for the present happy for this condition. We will try to get Friend Doc.'

You will see some quotations are in Latin a part of the young lady's studies. Mr. Perry H. Clifford, a materializing medium of New York, is with us for a short time and will speak of results in his presence in my next. More Anon.

Lyman Abbott in Forum: Thomas G. Shearman has made a careful collection and comparison of statistics for the purpose of considering the question: Who own the United States? and reaches the conclusion that 40,000 people own onehalf the wealth of the United States: that one-seventieth of the population own two-thirds of its wealth, and that 250,000 families, aggregating possibly 750,000 to 1,000,000 persons, own upward of threequarters of the whole. A friend, an authority in economies, to whow I submit this article in manuscript to insure accuracy in its statistics, thinks Mr. Shearman's estimate of the number of owners too low, but he writes: "It is quite certain that I per cent of the families of America own as much as the remaining 99 per cent;" and he adds that the concentration of wealth is worse in Great Britain. If these estimates are either of them even approximately correct-and the latter one probably minimizes the concentration—it is clear that the of powder, about two thousand pounds of ball second condition of a democracy of wealth does not exist in the United States; price of wear and tear, powder, ball, and silk, the wealth which really springs from the it costs about one thousand seven hundred Cal., Masonle Hall, lectures and tests every people is not in fact controlled by or administered for the people.

In Michigan every child under sixteen years of age who is ill-treated by its parent or guardian may be removed from such parent or guardian. Ill-treatment is defined very comprehensively. The child is considered to be ill-treated if the parent allows him to engage in public exhibitions as a gymnast or acrobat or rider, in begging, or in any other occupation injurious to health or dangerous to life, or to be in any dance-house, saloon, or variety theatre, or to engage in the sale of obscene books, or papers, or po-

Sarnia, has been completed, and opened with an enthusiastic celebration at both cities. It is a passage 7,000 feet long, with a diameter sufficient to admit the

PUNCENT PARAGRAPHS.

Little Alphonso XIII, of Spain is four and s half years old. He has a prodigious appetite. and it is necessary to watch him carefully at table to prevent him from gormandizing. He In put to bed promptly at 8 every night, and is waked up at 7 for his cold bath, which he takes as readily as if he was a hardy young English

"Why didn't you stop?" said the fat passenger as he clambered on the cur. "Ye didn't signai," replied the driver. "I stood on the corner." "Well, I'm no mind-reader," said the driver.

THE ANT AND THE SAGE.

The aut went to the sage with a worried ex-ression on her face, and when asked to state r case she said:
Oh, sage, I am in trouble with the elephant,
i insists on standing in such a position as to
rown me in the shadow.

trown me in the shallow.
I have you reasoned with him?
I have; he refuses to decrease his bulk.
I have you threatened him?
I have, but he only hughs at me,
II have, but he only hughs at me,
II have, and very strong ones.
Ver, sud very strong ones.
Very well; ascertain what they are and agree

Moral.—The aut now rides on the elephant's

A Washington barber says that "most brains men are baid." And if any one disbelieves the story, let him watch the front sents at a spectacular drama.—Knquirer.

INSTRUCTIONS TO A POSTMASTER.

A matter-of-fact postmaster in a small town In Arkansas recently wrote to the Postoffice Department, stating that one of the citizens had recently entered the office armed with a Winchester rifle, and had pointed it at the Postmaster in a threatening manner. He closed his letter with the words; "Send instructions." Col. Whitfield, the Pirst Assistant, tersely replied by quoting the words of the well known efrain: "Johnny, get your gun."-Washington Star.

Some policemen are so anxious to keep out of bad company that it is impossible to find them when a "rough" is trying to run the neighborhood."—Puck.

"This bell," said a well-meaning sexton when showing the belfry of an interesting village church to a party of visitors, "is only rung in case of a visit from the Lord Bishop of the diocese, a fire, a flood, or any other such calamities.—London Figuro.

Even yet we do not seem to have reached the limit of human ingenuity in the matter of automatic machines. The very latest automa tion is said to be a boot-cleaning machine, which performs its appointed task on the dropping of the usual coin into the inevitable

Little Enruestine (the infant phenomenon)— Can I leave out that lullaby song to-night? Manager—Why? It's very pretty. Little Earnestine—I know; but it makes me think of my husband and five little ones up in

think of my husband and five little ones up in Harlem till I get the blues.—Frank I,eslic's.

IN PARIS.

Proud father—Maman, come here and see zo onby derrinkging ze absinthe!

Bibbs—I wonder why my tailor failed? Pibbs—Pure polite ess. His customers outdn't come down, so he went up.—Texas

Mamma—If you are so naughty, Dorothy, no one will love you. Dorothy—Yes, mamma. I know some one who will love me, and the badder I am the more he

oves me. Mamma—Why, Dorothy, whom do you mean Dorothy—The devil.—Life.

ANCIENT RHYME Born on a Monday, Fair of face; Born on a Tuesday, Full of grace; Born on a Wednesday, Born on a Wednesday
Merry and glad;
Born on a Thursday,
Sour and sad;
Born on a Friday,
Godly given;
Born on a Saturday,
Work for a living;
Born on a Sanday,
Never shall wan!;
So there's the week

And the end on't

Little Willie-Mamma, you told me God sent baby here, and baby's dead and gone back to heaven.
Yes, baby's gone back to God.
What! Was baby down here

PROVISIONS FOR A LONG TRIP.

"Have you any mince pic?" he said, bustling up to the proprietor of a Nassau street restaurant and letting his autumn tinted nose har monize with the cramberry turts.

"Certainly, sir." "Little carly, isn't it, for mince?"

Aren't remnants or mark-downs from last "Of course not," replied the proprietor, in-

dignantly.
"Well, you do me up a whole pic. I'm going to start for Omaha at five o'clock, and I want n to start for Omaha at five o'clock, and I want a stayer for the trip. You see," he added, leaning confidentially on the cake rack, "when I went West last year. I ate half a mince ple before I started. Well, sir, I never seen anything stand by yer like it. Couldn't cat a monthful of anything till I got to St. Louis. This year I'm buyin' a whole ple, and I reckon she'il see me clean into the State of Nebraska."

Bishop Blyth, of Jerusalem, says there are cicties in need of first-class talent. Address a now in Palestine nearly 70,000 Jews, whereas in 1883 there were only 23,000, and in 1841 only

A one-hundred-and-ten-ton cannon costs about eighty-two thousand dollars to build; it can be shot about ninety-five times: it requires for each discharge about one thousand pounds and seventeen dollars' worth of silk for the car tridge. Every time it is shot, counting the dollars, every penny of which is wrung from the poor by enforced taxation,-Twentieth Cen

It was a can of kerosene; It was a maiden, fair and green, It was a kitchen fire, I ween, But now a pall hangs o'er the seene. —Boston Herald.

"Do you love me?" He wrapped her in his arms, and for several hours practically they were an unbroken pack-age.—Philadelphia Times.

RASY MATHEMATICS

"It is ninety and seventy-sixth hundredths miles from Philadelphia to New York," said the teacher. "A cat crawls into the hollow wheel of a freight car in Philadelphia; the wheel is thirty-one inches in diameter, how far does the cat travel while the train goes to New

lice reports. Parents who are habitual drunkards, prostitutes, thieves, or beggars may also be deprived of their children on that ground.

The United States and Canada are now connected by tunnel. After years of work the great tunnel under the St. Clair River, between Port Huron, Mich., and Sarnia, has been connected and or connected by the state of the

Old Groggs pounding the table:—If you eyer want to amount to anything, take that butter dish out of your eye and drop that club you are carrying upside down.

Young Groggs to himself—Oh, gwacious!
That I should evaw have to inherwit a fawture

MOVEMENTS OF MEDIUMS.

G. W. Powler in located at 8% Bosworth 81 Boston, Mass. Dr. R. H. Matthews has located at No : Ches ter Square, Boston, Mass.

Mrs. Lois Waisbroker's address for the will ter will be St. Elmo, Tenn. Dr. P. L. H. Willis may be addressed 46 Ave.

B, Vick Park, Rochester, N. Y. Mrs. Etta Roberts is holding seauces at 268 W Twenty-third street, N. Y. City.

Dr. 1. M. Temple may be addressed at 82 Genry stret, Ban Francisco, Cal. A. R. Tindule lectures in Bridgeport, Conn.

on the last Builday of November. Dr. H. G. Hawkins, magnetist, may be found 149 State street, Springfield, Mass.

Address W. I. Colville Cedney House Broad way and Fortieth street, New York.

Address Dr. A. W. S. Rothermel at Ida Grove Ig., Lock Box 8, until further notice. Hon, Sidney Denn addresses the Society of

Boringfield, Mass., during December. Mrs. C. Mnyo-Steers has removed to 8 College Place, 1142 Washington street Boston, Mass,

1. Madison Allen of 400 West Hunter street Atlanta, Ga., is speaking in Springfield, Mo. P. A. Wiggins speaks the first two Sundays of December in Haverbill for the Prateruity

Mrs. A. H. Luther's address for November will be 13 Kirkpatrick street, Pittsburgh, Pa. Mrs. Abbie Burnham may be addressed for engagements at 530 Tremont St., Boston, Mass. Miss Jennie Leys will speak for the Portland,

Mrs. Julia E. Davis' address is 70 Winsor St. Cambridge. She has a few open dates for lectures.

Miss Cora B. Denny, musical medium, may be addressed 190 N. Division street, Grand Rap lds. Mich. Mrs. Carrie C. Van Duzee is serving the Spir

itual Society at Dayton, Ohio, for the month of November. G. W. Knies and wife may be addressed up

til further notice at 2234 Frankford Ave., Philadelphia, Pa. Dr. U. D. Thomas, psychologist, may be ad dressed at 343 North Lafayette Street, Grand

Rapids, Mich Mrs. Mary C. Barnitz, will accept engage ments to lecture. Address: 90 Laurel street

Cincinnati, O. Miss Jennie B. Hagan speaks during November in Washington, D. C. Address, South Pram ingham, Mass.

Address George H. Brooks at 712 South Grand Ave., Los Angelos, Cal., where he is now lecturing. Dr. W. L. Jack, trance medium and magnetic

physician, can be addressed at 16 Beacon street Haverhill, Mass. Hon, Sidney Dean will speak in Worcester

the Sundays of November; in Springfield dur during December. Prof. G. G. W. Van Horn has located for the winter in New York City. Address him at 355

West Twenty-ninth street. Mrs. Nellie S. Baade, trance and inspirational speaker, will make engagements for winter mon'hs. Address: Capac, Mich.

Mrs. Lizzie Bangs is holding sennces for independent state writing, and materialization daily at 47 Campbell Park, Chicago.

Mrs. H. S. Lake speaks in Washington, D. C. during December. A. E. Tisdale fills her place at the Temple in Boston during that time. Edgar W. Emerson will lecture and give tests

the Sundays of Nov. for the Union Society of Cincinnati Address him at 468 Baymiller Mrs Carrie Twing is laboring in Newburyport this mouth; in December she goes to Hav-

erhill and Brockton, and in January to Pittsburg, Pa. Dr. J. R. Nickless and Mrs. Edith E. R. Nick less have taken rooms at the Winsor House Oakland, Cal., where they can be addressed for

the winter Dr. H. E. Tripp, Magnetic and botanical healer, platform test medium and prophetic reader, may be addressed at 8 Dwight street.

Bostou, Mass. Mrs. A. E. Kibby, of this city, left for Weldon, Ith, on the 26th inst., where she is engaged to lecture and give tests during the months of December and January.

Mrs. Carrie E. S. Twing will address the First Spiritualists' Society at Haverhill the first two Sundays of December: the last two Sunday she will be in Brockton.

Dr. J. V. Mansfield, the spirit postmaster, ltaving returned from the East with his young wife, has located at 1104 Market street, San Prancisco, where he may be consulted. Mrs. Augusta Proncis Tripp, mental healer

also correspondent and short story writer for the spiritual and progressive papers, may be found at 8 Dwight street, Boston, Mass Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by so-

thove. I. Clegg Wright is engaged as follows: No rember in St. Louis, Mo.; December in Indian ipolis; Ind.; January in East Saginaw, Mich. Pebruary in Grand Rapids Mich.; New York City and Cincinnati the rest of the season till

Mrs. Edith E. R. Nickless lectures in Oak land, Cal Hall, Clay and Eleventh streets, eve ry Sunday evening. On Friday evenings sho gives a test meeting in same hall. In Almeda Tuesday evening.

Mrs. Myra P. Paine, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Painchville, O. W. A. Mansfield, the Independent slate wri-

ting medium, has located in Boston for the winter. He resumed his course of study in that city; also his spiritual work. He receives the public from 2 to 5 p. m. each day, at Hotel makes a disturbance in your poor body Albemarle, 282 Columbus Ave. Mrs. E. Cutier, of Philadelphia, Pa., is at

present engaged in Newark, N. J; would like engagements with societies needing a test medium and psychometric reader. In the readings apirit descriptions and names are given. Will come on terms to suit the societies. Address: 9; Washington street, Newark, N. J. G. W. Kates and wife resumed meetings las

Sunday atternoon in Columbia Hall, 1323 Colum bin Ave., Philadelphia, Pa. Mrs. Kates holds receptions at the same place each Monday Wednesday and Priday afternoons. They wil accept engagements after January. Address them at 2734 Frankford Ave., Philadelphia, Pa Moses and Mattie E. Hull have gotten up at

immense revival in Portland, Ore, where they have been induced to remain until Monday ish out of your eye and drop that club you are trying upside down.

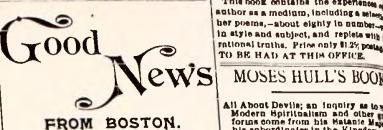
Young Groggs to himself—Oh, gwaclous! hat I should evaw have to inherwit a fawtune you such a fawther as this!—Munsey's Weekly will hardly be possible for them to do so.

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